Bilky Memorial Book

Sefer zikaron li-ḳedoshe ḳehilat Bilḳeh ṿeha-sevivah

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MAJOR FUNDING FOR THE
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Original publication data

TITLE	Sefer zikaron li-ḳedoshe ḳehilat Bilḳeh ṿeha-sevivah.
IMPRINT	880-03 Tel Aviv : Irgun yotsʻe Bilḳeh ṿeha-sevivah be-Yiśraʻel uve-Ar. ha-B. ; New Rochelle, N.Y. : nitan le-haśig et ha-sefer, M. Avital, 1998.
DESCRIPT	2 v. (1008 p.) : ill., maps ; 25 cm.
SUBJECT	Jews -- Ukraine -- Bilky (Zakarpats'ka oblast') -- History. Bilky (Zakarpats'ka oblast', Ukraine) -- Ethnic relations. Holocaust, Jewish (1939-1945) --Ukraine --Bilky (Zakarpats'ka oblast')
ADD'L NAME	Avital, Moshe, 1928-
ADD'L TITLE	Bilḳeh sheli

THIS BOOK MEETS A.N.S.I. STANDARDS FOR
PAPER PERMANENCE AND LIBRARY BINDING.

PRINTED IN THE U.S.A.



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ספר זכרון

לקדושי קהילת בילקה והסביבה

חלק ב'

יוצא לאור ע"י
ארגון יוצאי בילקה והסביבה
בישראל ובארה"ב



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תל אביב ישראל
תשנ"ח - 1998

ניתן להשיג את הספר:
בישראל: אליעזר שוימר
רח' התשעים ושלש מס' 14, פתח תקוה, ישראל, טל. 03-9232007
בארה"ב: Dr. Moshe Avital
1270 North Av. New Rochelle, N.Y. 10804 Tel. 914-654-1018



תוכן העניינים - דער אינהאלט

המדור באידיש

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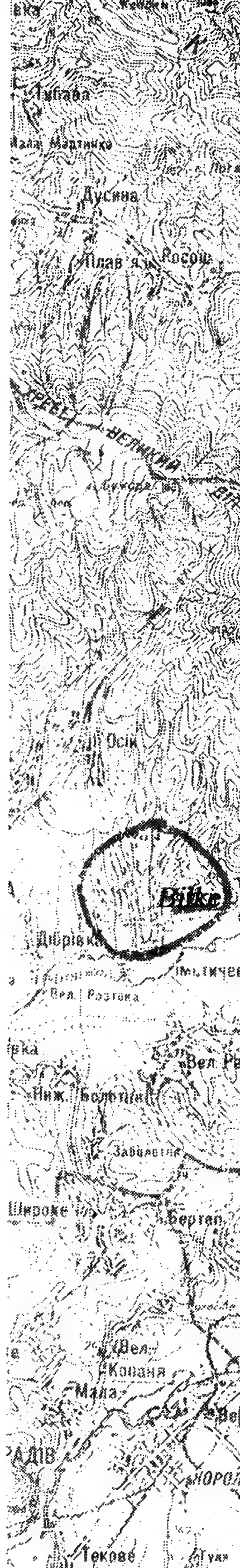
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דאס נאַצישע פייער האט מיט א ווולקאנישער לאווע־קראפט ארומגענומען יעדען יידישען ישוב אין דער דייטשער־דאמינירטער איירופּע. אונזער בילקער יידישע קהילה און אומגעגענט איז אויך געווען איינע פון די דייטשע און אונגארישע קרבנות. כמעט צוויי טויזענט נפשות פון בילקע און די אומגעגענט, קולבאסאבא, אוליטקעס, אוסי, יילניצה, ראקאבעץ, מיסטיטש'עב, ליקיווע און אנדערע, זיינען דערשטיקט געווארן אין פייער און אין גאז אין לויף פון געציילטע זעקס יאר. אונזער קהילה איז געווען איזאלירט, אופגעשניטן פון יעדען קאנטאקט מיט דער ארימיקער וועלט, וואס האט געקוקט אויף אונדזער אומקום מיט פארמאכטע אויגען און געשלאסענע מיילער.

די פארוויסטונג, וואס די רוצחים האבן געבראכט אויף אונזער קהילה, שטייגט איבער, יעדע מענטשלעכע באגרייפונג. עקזיסטירט נאך נישט די פארב און דער פענזל פון דעם מאלער, דאס ווארט און שיינונג פון דעם דיכטער, די וויזיע און דער פּאטאס פון נביא וואס זאל קאנען איבערגעבן דעם גאנצן טראגיזם און גרויל פונעם טויט "דורכן קרעמאטאריע קוימן" און פון לעבן אונטער דער ממשלה פון די פארשידענע רוצחים.

אין די הענט פון אונזערע טייערע איז נאר געווען איין וואפן - בטחון. גענערט פון דער אמונה, האט אונדזער לעבען זיך נישט אופגעשטעלט אפילו אויף א רגע. מיר האבן קיינמאל ניט שלום געמאכט מיטן געדאנק אז דער מארגן געהערט צו די רשעים. פארקערט, מיר האבן געשאפן נייע באגריפען וואס זענען געווען לאגיש און ריכטיג פארן געטו און לאגער. אז די נאַצישע טיראניי וועט אפגעוויטש ווערן פון דער ערד, און דערפאר דארף דער ייד אינערלעכע שטארקייט, וואס זאלען קענען העלפן דעם ייד אויסהאלטן און דערלעבן דעם מאמענט פון דער באפרייאונג.

שוין איבער פופציג יאר ווי די בילקער יידישע קהילה איז אפגעמעקט געווארן

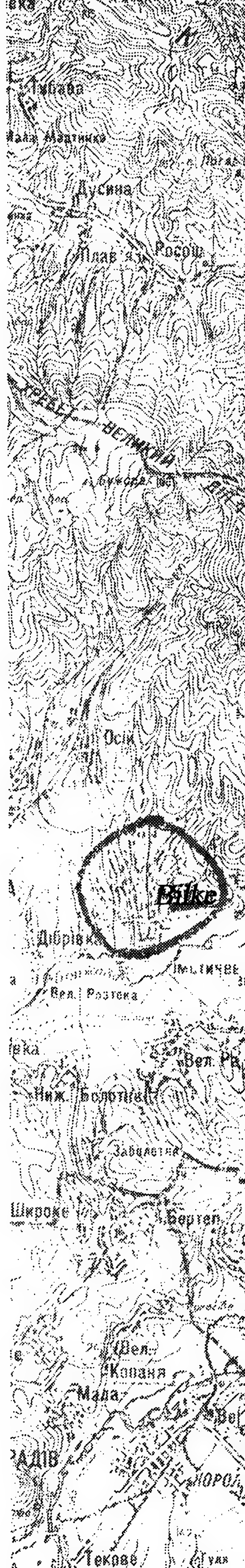
פון דער לעבעדיקער וועלט. צוויי טויזענט טייערע נפשות, אונזערע טאטעס און מאמעס, ברידער און שוועסטער, זענען אומגעבראכט געווארן דורך דער נאצישער אונד אונגארישע חיה און זייערע מיט העלפער, מיט יסורים און עינויים, וואס דער נארמאלער מענטש קען זיך דאס נישט פארשטעלן. צענדליגער יארן זענען אריבער, אבער צו טיף איז דער ווייטאג די צייט זאל דאס מאכען פארגעסען.

אפגעמעקט ווי קיינמאל ווַאלט עס נישט געווען די הייליגע בילקער יידישע קהילה. נאר א זכר פון יידישען בית־עולם אין דעם עק פונם דארף מיט צעשטערטע מצבות, צווישען פארוואקסענע גראזין איז פארבליבן.

מיט גרויס הארצווייטאג זענען מיר צוגעטרעטן צוזאמענשטעלן דאס דאזיקע בוך, א מצבה פאר דער יידישע בילקע, די היים פון אונדזער יוגענט, און איהרע הונדערטער זין און טעכטער ועמענס אנדענק איז אונדז ליב און הייליג. - מיר האבן געקליבן פרט צו פרט, געזאמלט גבית־עדותן, זכרונות, איינדריקן, און פון דעם אלעמען האבן מיר צוזאמענגעשטעלט דאס בילד פון דער יידישע קהילה אין בילקע אונד אומגעגענט - ווי דער ניגון פון תורה־לערנען האט זיך געלאזט הערין שוין זייט דעם זיבצנטן יארהונדערט. א קהילה וואס איז געוואקסן, זיך איינגעווארצלט, און איז געווארן א לעבעדיקע שעפערישע קהילה אין דעם געוועב פון דעם קארפאטארוסישען יידענטום.

יידישע בילקע, א גייסטיקע מאמע ביסטו אונדז געווען. א שטעטיל וואס האט אין זיך פארמאגט תורה, ארבעט מסחר, פריינטשאפט הילף פאר באדערפטיקן, הויכע שטרעבונגען און אידיאלען, מיט הייליגען ציטער דערמאנען מיר אייך אלעמען. און אייער פארגאסענעם ריינעם בלוט זענט איר אונדז הייליג געווארן.

בילקע איז געווען באוווסט מיט איהרע וויין און ברויפען ברויערייען. די בעלי בתים פון די ברויערייען האבן עקספארטירט די ווינען און ברויפען אין פעסער און אין פלעשער פאר די גאנצע געגענט. אין צענטער פון דארף האבן זיך געפונען אסאך געשעפטין, און לעבען זיי איז געווען דער מארק. די פויערים פלעגן קומען יעדען דינסטאג פארקויפען זייערע לאנסווירטשאפליכע געוויקסען. כמעט, יעדע משפחה אפילו די יידישע משפחות האבן געהאט א הויז און א גארטען ווי עס האט געוואקסען פארשידענע גרינערייי פרוכטען מכל המינים





וואס האט אסאך געהאלפן צו שפייזען די פאמיליעס.

בילקע האט געהעט איין צענטראלע גאס אונד פון איר האבן זיך צעפלאנצט עטליכע געסליך וואס האבן געפירט צו די אומגעגענט - די צענטראלע גאס איז געווען גאנץ לאנג עס האט זיך געצויגען פון ר׳ משה שטרנ׳ס הויז ביז דער באן סטאנציע.

יעדען דינסטאג איז פארגעקומען דער יריד־מארק. דער גאנצער מארק איז געווען פארשטעלט מיט וועגענער. עס איז געווען א געשטופעניש אין א געדראנג. די לופט איז געווען פול מיט פארשידינע קלאנגען. די פויערם האבן אויסגערופען וועגען זייער סחורה. די יידישע פרויען וואס זענען געקומען אויפן מארק האבן זיך געדינגען מיט די פויערם געשריגען, געזידלט, געטריבן, און דאן צוריק גערופן דעם קונה. פון יעדן ווינקעל פון יעדען וואגן האט זיך געהערט גרויסע קולות, און עס איז געווען א גרויסער רעש. איך פלעג מיטגיין מין מיין מאמען ע״ה. זי פלעגט קויפן הינער, אייער, פרוכטן, גרינצייג און אנדערע זאכן אז עס זאל זיין אויף שבת.

בילקע איז געווען א מוזיקאליש שטעטל. מיינט דאס נישט אז ס׳זענען ארויסגעקומען פון איר גרויסע קאמפאזיטארן, אדער בארימטע קאנצערט־מייסטער אדער אפערע־זינגער. בילקע האט געהאט בעלי־בתים וואס האבן געגליכען נגינה. ר׳ יהושע דאפט הי״ד דער שוחט וואס איז אוך געווען דער שליח ציבור פון בילקע האט זיך קונה שם געווען מיט זיין חזנות אונד מתיקות אין די גאנצע געגענט. בעלי־בתים, וואס האבן ליב געהאט נגינה, פלעגן נאכזינגען זיינע תפילות. ביז היינט זענען נאך געבליבען זכרונות פון ר׳ יהושע זצ״ל ביי די בילקער לאנדסלייט. ער האט געהאט זיין אייגענעם כאר אדער משוררים. די זעקס זיהן האבן אלע געהאט שיינע שטימעס.

די מתפללים אין דער גרויסער שול, האבן גרויס הנאה געהאט פון ר׳ יהושע׳ס דאווענען און די אונטירשטיצונג פון זיינע זיהן דעם וואנדערליכען כאר. צוויי זיהן שלמה ישעיה און משה נחמיה זענען געראטעוועט געווארען. זיי טיען ממשיך זיין מיט ר׳ יהושע׳ס נגינה. דער מזיניק משה האט געירשנט ר׳ יהושע׳ס שטימע. אין אמריקה איז ער געווארן א חזן ווי ער ניצט ר׳ יהושע׳ס חזנות און נוסח, און דער עולם האט גרויס הנאה.

בילקע האט געהאט א רייכקייט אין פיל פארבליכקייט אונד פארשידינע

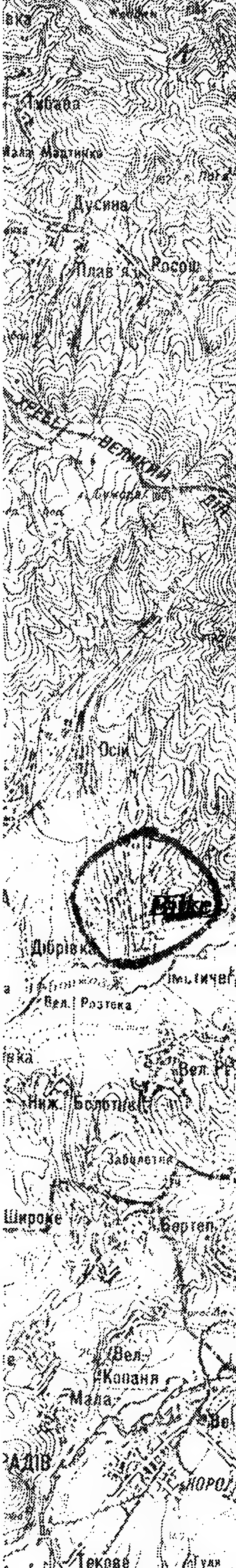
יידישע פערזענליכקייטען. דער רב פון בילקע ר' נפתלי צבי ווייס זצ"ל הי"ד איז געווען דער זון פון דעם ספינקער רבי. ער איז געווען א גרויסער תלמיד חכם א פיינער רעדנער, און א גוטער מחנך. ער האט אונגעפירט מיט א ישיבה פאר בחורים פון בילקע און פון דער גאנצער אומגעגענט. אכציג בחורים האבן געלערנט אין די ישיבה. די ישיבה־בחורים האבן געגעסן־טעג ביי די בילקער בעלי־בתים. די בילקער יידען האבן דאס אונגענומען באהבה זיי האבן געפילט א פליכט צו שטיצן תלמידי חכמים.

בילקע האט געהאט א דיין ר' לייבוש קאלעך. ער האט געשטאמט פון רבנישע משפחות. ער איז געקומען קיין בילקע פון פוילען. ווען ר' לייבוש און זיינע זיהן, זענען געגאנגען שבת צי ימים טובים אין בית המדרש אריין, איז געווען וואס צו זעהין. זיי האבן זיך אויפגעפירט מלכותדיק אזוי ווי עס פאסט פאר א רבישע משפחה.

ר' אברהם ליפשיץ זצ"ל דער זון פון ר' שבתי ליפשיץ זצ"ל דער דיין פון אורשאווא, איז געווען א גרויסער תלמיד חכם אונד א באליבטע פערזענליכקייט אין בילקע. ר' אברהמצ'ה ווי מען האט אים גרופען מיט ליבשאפט. בעפאר ער האט זיך באזעצט אין בילקע איז ר' אברהמצ'ה געווען דער אב בית דין אין זאליזשע לעבען מונקאטש. אין 1926 האט ער זיך באזעצט אין בילקע. אלע אידען אין בילקע האבן זיך אויפגטאן מיט ר' אברהם־צ'הן. די בילקער האבן געוויסט זיין גרויסען יחוס, זיין אופשטאם פון רבנים און שוחטים.

ר' אברהם־צ'ה איז אויך געווען א מחבר פון ספרים. ער האט געשריבען דעם ספר "ילקוט אברהם" וואס די רבנים און תלמידי חכמים האבן שטארק גערימט דעם איהנאלט פון דעם ספר. אסאך פון די שיינע בילקער בעלי־בתים זענען געווען פערמענאנטען ווען ער האט ארויסגעגעבען דעם ספר. אין דעם ספר זענען דא חידושי תורה. דער ערשטער טייל, האט צי טיהן מיט די פיר טיילען פון שולחן ערוך, דער צווייטער טייל, ערקלערט די גרויסע וויכטיקייט פון לערנען תורה, און ווי מען דארף זיך אויפפירען מיט תלמידי חכמים, דער דריטער טייל, האט צו טיהן מיט דינים פאר שוחטים און מוהלים, אונד דער לעצטער פרק, מיט די רמזים וואס דאס ערשטע ווארט אין דער תורה "בראשית" גיבט אונדז.

זיין מסירת נפש פאר לערנען תורה האט נישט געוויסט קיין גרענעץ. אין זיין





הקדמה שרייבט ער, ווי וויכטיק עס זענען פאר אים די הייליקע ספרים, וואס ער האט געקויפט, מיט די לעצטע פאר מטבעות, וואס ער האט אופגעשפורט פונם מויל. ער האט זוכה געווען צו קומען צו קבר ישראל אין בילקע, ווי די משפחה האט אויפגעשטעלט אן אוהל ארום זיין מצבה, אויף דעם בילקער בית הקברות.

ר' יהושע דאפט זצ"ל הי"ד, איז געווען שוחט אין בילקע און אויך דער שליח ציבור אין די גרויסע שול. ר' יהושע איז געווען שוחט אין בילקע אסאך יאהרן, ביז דעם חורבן פון אונדזער קהילה. די יידען אין בילקע און אומגעגענד האבן זעהער געשאצט ר' יהושע. ער איז געווען זעהער איבער געגעבען צו די יידן און זיין קהילה. ביז די לעצטע מינוט, אפילו אויף דעם וועג קיין אוישוויץ, איז ער געבליבן א פארטריארכאלישע געשטאלט. ער האט געהאט אסאך טאלאנטען, ער האט געהאט א הערליכע יידישע אונד לשון קודש'דיקע שריפט. ר' יהושע האט געשריבען אלע כתובות פאר די יידישע הייראטען. אזוי ווי ר' אברהם־צ'ה זיין שווערס אויגען זיינען אופגעשוואכט געווארען האט ער אים געהאלפען רעדאקטירען זיין ספר. דארך די יאהרן האט ער דערפרייט און אונגעווארעמט אסך יידישע הערצער מיט זיין זיסען זינגען, אפילו אין די צייטען פון די אונגארישע גזרות, ווען יידען האבן געהערט ר' יהושע'ן דאווענען אין שול, האבן זייך אסאך מאל פארגעסען זייערע צרות. און ווען ר' יהושע האט געליינט די פרשת שבת זכור "מחה תמחה את זכר עמלק" - "זאלסט אופווישען דעם זכר פון עמלק" - היטלר און די אלע רשעים - האט ר' מאיר בערגער געזאגט, יעצט האט ער אים פארטיג געמאכט. אזוי ווייט האבן יידען אין בילקע געהאט בטחון אין ר' יהושע הי"ד.

אין בילקע זיינען געווען עטליכע פיינע מלמדים צווישען זיי גרויסע תלמידי חכמים, ר' משולם פרידמן הי"ד ר' יעקב וויינגארטען, ר' מעכיל הערש הערשקוביץ, ר' שמואל מלך קעניגסברג פון מיסטיצ'עב, ר' יוסף ווייס פון יילניצה, ר' מאיר יאסוביץ פון די קאלבאסעבע, אונד ר' יצחק בראון פון בילקע. די מלמדים האבן ערצויגען הונדערטער תלמידים אין בילקע. אסאך פון די תלמידים האבן שפעטער געלערנט אין ישיבות אין בילקע, אין מונקאטש, פרעסבורג און אנדערע מקומות. אזוי האט געקלונגען דער קול תורה אין אונדזער קהילה.

עס זענען אויך געווען אסאך שיינע בעלי־בתים, יידען וואס האבן געלערנט

תורה, משניות און גמרא. נאר צו דערמאנען עטליכע וואס זענען געווען באוואסט ר׳ לווי אנגערמן, ר׳ אלכסנדר אנגערמן, ר׳ זאב ברוין, ר׳ משה שטרן, ר׳ מנחם חיים דווידוביץ, ר׳ נפתלי שווימער, ר׳ קלמן בלסברגר, ר׳ אברהם זיסוביץ, חיים אריה דאפט־ליפשיץ, נחום אורי דאפט־ליפשיץ, און אנדערע.

עס האבן עקזיסטירט עטליכע חברות, די ״חברה ש״ס״, ״חברה משניות״, ״חברה תהלים״, ״חברה קדישא״ אונד אנדערע אינסטיטוציעס.

די יידישע יוגענט אין בילקע האט זיך ארגאניזירט אין ציוניסטישע ארגאניזאציעס. נאך אין דעם חדר האבן די יוגענט איינגעזאפט דאס נאציונאלע געפיל ווי מען האט געלערנט וועגען די אבות, וועגן די מערת המכפלה אין חברון, אונד ווי יעקב האט געקויפט אן ארט לעבען שכם, אין ווי די 12 שבטים האבן איינגענומען דאס גאנצע לאנד, די אלע מלחמות וואס די שבטים האבן געקעמפט, אונד שפעטער די מכביער מיט זייער גרויסן נצחון. דאס אלעס האט אויפגעוועגט די נאציונאלע שטימונג. אין בילקע זענען געווען די ארגאניזאציעס ״בני עקיבא״, ״מזרחי״, ״בית״ר״, ״השומר הצעיר״, ״הנוער הציוני״ און אנדערע, ווי די יידישע יוגענט פלעג זיך טרעפין אונד פייערן וויכטיגע טעג אין ימים טובים אין דעם יידישען לוח. די עלטערין, דער בילקער רב, און אנדערע רעליגיעזע פירער, זענען געווען געגען די ציוניסטישע שטימונג. א טייל פון די יוגענט, האט געשטרעבט עולה צו זיין קיין ארץ ישראל. צווישן די חלוצים זענען געווען, שמואל צבי דאפט־ליפשיץ דעם שוחט׳ס זון, יואל שטערן דער זון פון ר׳ משה שטרן, משה נוימן דער זון פון ר׳ מעכיל הערש, משה אונד בומי נוימן די זיהן פון ר׳ מאיר נוימן, חיים קאלעך דעם דיין זוהן ר׳ לייבוש קאלעך, קלמן עיליאש דער זון פון אליהו אייזיק, יצחק פרידמן דער זון פון ר׳ משולם, שיינדל לעבענווירט די טאנטע פון יצחק הערצקע יאקוביץ, מלכה און שמואל פריזנט פון ראקאביץ, שמואל יוסף דווידוביץ דער זוהן פון שמואל דער טויבער. שאני געלבמאן, בורישקה פלדמן, אונד הערשיל ליברמן. דער זון פון דעם פריערדיגען רב פון בילקע. די היים פון שמואל צבי דאפט ליפשיץ איז געווארען די היים פון די אלע בילקער עולים. צוערשט איז מען געקומען צו אים. שמואל צבי איז געווהין זייער אדרעס, יעדער האט געוויסט אז ער וועט זיי העלפין מיט אן עצה און מיט א טאט, און אז זיין טיר איז אלע מאל אפען פאר אלע בילקער. אט די חלוצים וואס זענען עולה געווען קיין ארץ ישראל פאר דער קריג, האבן זיך געראטעוועט אויפגעשטעלט פאמיליעס און געהאלפען בויען די יידישע מדינה.





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אויפן וועג נאך אוישביץ, אין דעם לאסטוואגאן האט ר' יהושע דאפט דער שוחט מודה געווען, אז די וואס זענען אוועק נאך ארץ ישראל, זענען געווען גערעכט. ווען ער האט געזאגט: "איך האב געהאט עלף קינדער און איינער - שמואל הערש - איז געווען א חכם הרואה את הנולד.

די טראגישע געשיכטע וועגן לעבן און טויט פון די בילקער יידען, איז נאך נישט דערציילט געווארן אין דער פאלער מאס, און וועט אפשר קיינמאל נישט קאנען איבערגעגעבן ווערן, מיט דעם גאנצן שרעקלעכן אמת.

מיט דער אונטערגאנג פון אונדזער קהילה אין בילקע, איז נישט בלויז פארשניטען געווארן דאס לעבן פון צוויי טויזענט נפשות, מענער, פרויען און קינדער, נאר א גאנצע קולטור און גייסטיק שעפערישע קהילה איז פארניכטעט געווארן, פאר אונזערע אויגען, אין א ים פון אומפארגלייכלעכע ליידן.

דאסווארט שואה, וואס איז א סימבאל, פון גרויל און אכזריות פון דער נאצי־תקופה, איז גלייכצייטיג א סימבאל, פון דעם אומזיגבארן גייסט פון אונדזער יידישען פאלק. די שארית הפליטה פון די מארד לאגערין, אין אונזערע בילקער לאנדסלייט, אונד אומגעגענט צווישען זיי, האבן באוויזן דעם גייסט פון קעמפערישקייט און מוט ביים אפהיטן דעם אנדענק פון די וואס זענען דערמארדערט געווארן.

אין אונזער דור, דורך די דייטשען באהעשטער איירופע האט עס אויסגעזען ווי אונדזער פאלק איז געקומען צום סוף פון זיין וועג. דארט זענען פארבליבן נאר קברים. דאס איז געווען די לעצטע סטאנציע. מיר די שארית הפליטה מיען זיך צו פאראייביקן דעם היסטארישען אנדענק פון אונזערע משפחות און די גאנצע בילקער יידישע קהילה.

די גורלדיקע פראגען פון דעם נביא יחזקאל: "צי ווען די דאזיקע טרוקענע ביינער קענען ווידער אויפלעבען"? האט דורך אונזערען גייסט באקומען א קאטעגארישען פאזיטיוון ענטפער. פון א הייפל טרוקענע ביינער, כמעט אן לעבן, איז אויפגעשטאנען, אין די הילפסלאזע קרבנות פון דעם שרעקלעכן טעראר־רעזשים, א נייער גייסט, אזוי וואס זיי זיינען געווארן די טרעגער פון א באנייטן יידישען לעבן אין דער תקופה נאך דעם חורבן.

די שארית הפליטה פון אונדזער שטעטל בילקע, וואס זיינען צעשפרייט

געווארן איבער דער גארער וועלט, האבן זיך איינגעשפאנט, אין דעם הייליקען טאט, פון געדענקען דעם עבר, און נישט פארגעסען אונדזערע טייערע, און אונדזער קהילה בכלל.

פון וואנען האבן די געראטעוועטע געשעפט קערפערלעכע און גייסטיגע כוחות, איז שווער צו וויסן. עס זיינען אין זיי אנטפלעקט געווארען, פארבארגענע קוואלן, וואס זיי אליין, האבן וועגען דעם נישט געוויסט. ווער עס זעט די געזונטע פרעכטיקע קינדער פון אונדזערע לאנדסלייט, שטייט דערשטוינט. אז די געראטעוועטע, האבן אופגעשטעלט נייע משפחות און היימען, אונגעלאדען מיט יידישע גייסט, איז אויך צו דערשטוינען. דאס איז דער איינציקער ענטפער, וואס מיר געראטעוועטע קענען ענטפערן די מערדער גויים. מיר האבן נאך א גרויסען היסטארישען חשבון, וואס מיר דארפען מאכן, מיט די אלע פעלקער אין איירופע, וואס האבן מיטגעהאלפען די דייטשע רוצחים צו פארניכטען אונזערע משפחות, און כמעט דאס גאנצע איירופעאישע יידענטום.

אונזערער ברידער און שוועסטער, וואס האבן זיך באזעצט אין ארץ ישראל, און געהאלפן אויפסניי אויפצבויען אונזער היימלאנד, צוזאמען מיט די לאנדסלייט וואס האבן זיך באזעצט אין אמריקה, אונד אנדערע לענדער, וועלן אפהיטען דעם הייליקן אנדענק פון די מאסן, פון אונדזערע ברידער, וואס זענען אומגעקומען, אין דער גרעסטער קאטאסטראפע, וואס האט באטראפען אונזער פאלק.

דאס גרעסטע אומגליק פון א פאלק איז, ווען עס פארלירט זיין היסטארישען זכרון. עס איז נישט דא קיין צווייפל, אז מיר האבן אויסגעהאלטען, און איבערגעלעבט אלע פארפאלגונגען, דורך די דורות, בלויז א דאנק דעם, וואס מיר האבן געדענקט אלץ וואס האט פאסירט, דאס גוטס און דאס שלעכטס. "צו דערמאנען און געדענקען" - איז נישט נאר געווען א געבאט, וואס איז איבערגעגעבען געווארן פון איין דור צום צווייטן, נאר א הייליקע פליכט, וואס האט פארנומען א צענטראלע פאזיציע, אין אונדזער קולטור, ליטורגיע און רעליגיע. צו דערציילן וועגען דעם לעצטן, און סאמע שוידערלעכסטן קאפיטל פון יידישען מארטירערטום, צו דאקומענטירן, דאס וואס עס איז געשען מיט אונדזערע משפחות, אין די גאנצע בילקער קהילה - איז נישט בלויז אן אקט פון כבוד, און באצוג צום פארשניטענעם שטעטל, נאר אין טיפסטן גייסטיגן זין, אויך אן אקט, פון זעלבסטדערהאלטונג פאר אונדז אליין.



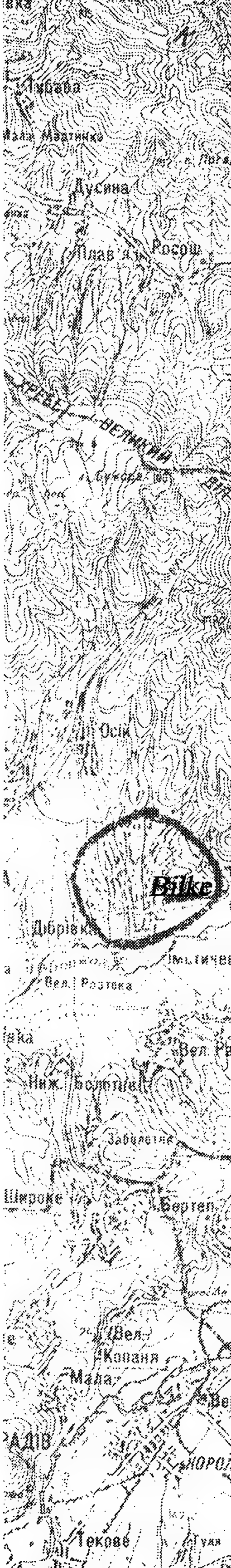


מיר מוזן דאס כסדר דערמאנען און געדענקען, אז אויך די קומענדיקע דורות זאלן דאס געדנקען, אויב מיר ווילן עקזיסטירן ווי א פאלק. מיט אזא מאנומענט , נאך די אומגעקומענע, שאפען מיר א מאראלישע פעסטונג פאר די לעבעדיקע, פאר די דורות וואס וועלען קומען נאך אונדז.

בנוגע דער שפראכען־פראגע. עטליכע פון אונזערע לאנדסלייט האבען פארלאנגט אז כאטש א טייל פון דעם ספר זכרון זאל געשריבען ווערין אין יידיש, די שפראכע פון אונזערע עלטערין אונד די פריריגע דורות. עס איז געוועהין אומגעליך א פולע איבערזעצונג פונעם גאנצען מאטעריאל אין דעם ספר זכרון. עס איז באשלאסען געווערען אז די ארטיקלען וואס וועלען געשריבען ווערין ביי אונזערע לאנדסלייט אין יידיש וועלען ערשיינען אין יידיש.

מיר האבען זיך געווענדעט צו אלע בילקער לאנדסלייט אונד אומגעגנט, פון די וועלכע מיר האבען געהאט אדרעסען, אז מען זאל אונז שיקען די נעמען פון זיערע פאמיליעס. עס טיט אונז זעהער לייד, וואס די רשימה פון די אומגעקומענע בילקער אונד אומעגענט איז ניט קאמפלעט, ווייל נישט אלע האבען אונז געשיקט די נעמען. מיר אליין האבען צוזאמענגעקליבען די נעמען וויפיל מיר האבען נאר געקענט.

נזכור - לאמיר אייביק געדענקען! דעם חורבן פון אונזער שטעטיל בילקע אונד די יידישע קהילה אונד אומגעגענט.


Дусина
Bilke
Шіроке
Мала



אונזער היים שטעטל בילקע

פון: שלמה ישעי' ליפשיץ־דאפט

חז"ל זאגען (אין מדרש תנחומא) "שלושה ראו עולם בבנינו, עולם חרב, ועוד פעם עולם בבנינו". דריי מענטשן האבן געזען די וועלט ווען זי איז געווען אויפגעבויט, דערנאך האבן זיי געזען א צושטערטע וועלט, און ווידער אמאל האבן זיי געזען א אויפגעבויטע וועלט. די דריי זענען געווען: 1) נח, 2) איוב, 3) דניאל. און מיר די שארית הפליטה וואס האבען אדורך געלעבט דעם חורבן בשעת די צווייטע וועט מלחמה, מיר זענען די פערטע.

בילקע בבנינה ותפארתה

אונזער היים שטעטל בילקע האט געהאט א אידישע באפעלקערונג פון בערך 250 משפחות, מיט א חשבון פון בערך איבער צוויי טויזענט נפשות.

בילקע מיט איהרע שיינע אינסטיטוציעס

די שיינע בתי כנסיות; א פראכטפאלע שול מיט 300 זיצען פאר מענער, און א פרויען גאלערי, מיט דעם פאלעש. חוץ דער שול איז געווען דאס בית המדרש. אין שול הויף איז געווען די הערליכע מקוה, מיט א שעכט שטיבל א פלייש באנק ווי מען האט פערקויפט כשר פלייש. אין שול הויף האט געוויונט דער שוחט ר' יהושע דאפט שו"ב וש"ץ זצ"ל און אויך דער שמש ר' דוד אהרן רייזמאן ז"ל. דער רב הרב נפתלי צבי ווייס זצ"ל האט געוואונט לעבן בית המדרש.

אין בילקע איז אויך געווען א "חברה ש"ס" ווי מען האט מדי שנה בשנה מסיים געווען גאנץ ש"ס. דער גבאי פון די "חברה ש"ס", איז געווען דער שוחט ר' יהושע זצ"ל, און ביי יעדען סיום, האט די שוחט'קע מרת פעריל ע"ה צוגעגרייט א סעודה - כ"סעודת שלמה המלך בשעתו". פאר די אלע וואס האבן זיך משתתף געווען און געלערנט א מסכת.

ס'איז אויך געווען א "חברה משניות", א "חברה קדישא" א "חברה תהלים" ווי די חשוב'ע בעלי בתים פון אונזער שטעטל, האבן זיך בעטייליגט אין די חברה'ס.

הרה"ג ר' נפתלי צבי ווייס זצ"ל, דער לעצטער בילקער רב (פאר איהם האט בילקע געהאט נאך רבנים, הרב מאיר איזראעל זצ"ל און הרב מרדכי ליברמן זצ"ל) האט געפירט א ישיבה ווי ס'האבען געלערנט א 70־60 בחורים.

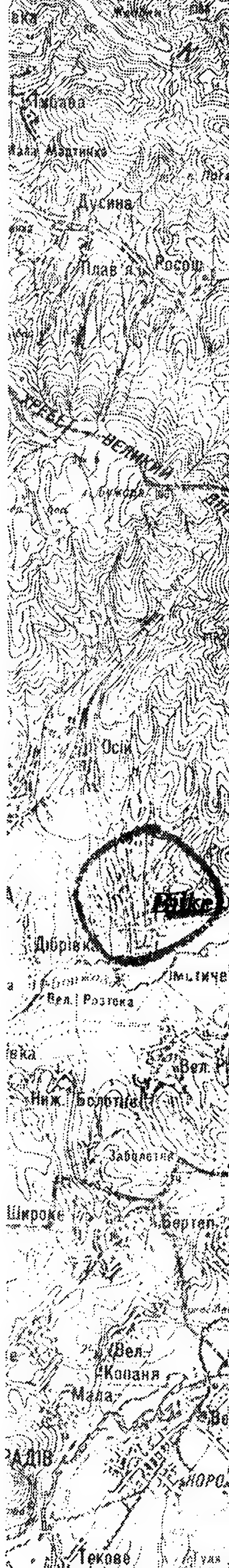
אין בילקע האט אויך געלעבט א איד וואס האט צוגעגעבען א תורה'דיגע אטמאספערע און דאס איז געווען הרה"ג ר' אברהם ליפשיץ זצ"ל, א זון פון הרה"ג ר' שבתי ליפשיץ אב"ד פון ארשאווא מחבר פון אסאך חשוב'ע ספרים.

אויך איז געווען א דיין הרב ר' ליבוש קאלעך זצ"ל. אט אזוי האבען אידען געלעבט אין בילקע א שטעטל מלא חן. די פרנסות פון די אידען זענען געווען, עטליכע האבען געהאט געוועלבער האנד ווערקער, ווי צום ביישפעל: שניידערס, שוסטערס, טישלער וכדומה אויך זענען געווען ערד ארבייטער, האלץ הענדלער, און אויך געהאנדעלט מיט בהמות.

א טייל אידן האבן זייער שווער געמאכט פרנסות, ממש ווי ס'שטייט ווען הקב"ה האט געזאגט צו אדם הראשון: "בזעת אפיך תאכל לחם", מען איז געווען פארהארעוועט א גאנצע וואך. אבער ווען ס'איז געקומען דער שבת, האט דאס שטעטל בעקומען גאר א אנדערע צורה "באה שבת באה מנוחה". די אידען זענען געגאנגען אין די בתי כנסיות, אונצושעפן א תענוג רוחני, מען האט געדאווענט, געלערנט, און הנאה געהאט פונם שבת. איבערהויבט האט ציגעגעבען א גייסטיגען פערגעניגען צו הערן, דאס שיינע דאווענען, מיט די הערליכע שטימע פון ר' יהושע דער שוחט, ווי ער איז געווען באוויסט אין דער גאנצער געגענט, אלס א גאר שיינער "בעל תפילה".

און ווען ס'זענען געקומען די "ימים נוראים", און ר' יהושע זצ"ל האט זיך אוועק געשטעלט מיט זיינע זעקס זיהן, און מתפלל געווען, און אויסגעגאסן זיין הארץ פאר'ן רבונו של עולם, און געבעטען פארן גאנצען ציבור א שנה טובה. אזא דאווענען איז געווען א "עונג רוחני", דער ציבור איז געווען שטארק באגייסטערט, פון זיין שיין און זיס דאווענען.

אט אזוי האבן אידען געלעבט דורות אין בילקע, קודם אונטער דער





הערשאפט פון עסטרייך־אונגארן, און דערנאך אין 1918 אונטער דער הערשאפט פון דער טשעכיש־סלאוואקישער רעפאבליק, וועלכע איז געווען א דעמאקראטיש לאנד, מיט פרייהייט פאר אלע אירע בירגער.

אין דעם יאהר 1939 האבן די אוקראינער־רותענער איבערגענומען די מאכט פון קארפאטן־רוס, בתוכם איז אויך געווען בילקע, און מען האט באלד אונגעהויבען צו שפירן די צרות. מיט בערך א האלב יאהר שפעטער, האבן די אונגארן בעזעצט גאנץ קארפאטורוס, און זיי זיינען באלד ארויסגעקומען מיט פערשידענע גזרות געגען די אידען. זיי האבען צו גענומען אידישע פרנסות, און אלע מענער פון עלטער 18 יאהר ביז 50 יאהר, האט מען אוועק גענומען אין ארבייסט לאגערן. יעדער נייער טאג האט געברענגט נייע גזרות און נייע צרות.

בילקע בחורבנה

באלד נאך פסח, אין יאהר 1944, האט מען אויסגעליידיגט בילקע פון אלע אידען. מען האט אוועקגעפירט אנשים נשים וטף - אלטע, פרויען און קינדער, און נישט איבערלאזט קיין נפש אחת. מען האט זיי געפירט אין געטא קיין בערעגסאז. און פון דארט אריין געשלאדערט אין בהמה וואגאנען 80־70 מענטשען אין איין וואגאן און זיי געפירט צו דעם מארד לאגער אוישביץ.

די צרות ועינוים קשים, וואס אונזערע טייערע האבען געליטן, סיי פארענדיג אין די וואגאנען קיין אוישביץ, און ספיציעל ווען זיי זענען אנגעקומען קיין אוישביץ, דאס קען מען נישט באשרייבן. אט אזוי איז אונזער היים שטעטל, ווי ס'איז געווען א אידישער ישוב, פאר דורות און דורות, איז אין גאנצען אבגעוויטש געווארען, און בילקע איז געווארען א מדבר שממה.

אין יאהר 1993 בין איך, מיין פרוי זלאטע און אונזערע 3 זיהן יהושע, חיים ארי' און אלי' (וולכע טראגען די נעמען פון אונזערע טייערע וועלכע זענען אומגעקומען בשעת די שואה), זענען מיר געפארן קיין בילקע. מיר האבען זיי געוואלט ווייזען מיין געבורט־שטעטל. אבער ליידער עס איז נישט געווען וואס צו ווייזן. בילקע איז געבליבען בחורבנה.

קיין זכר פון די "שול", נישט פון דעם "בית המדרש", נישט געטראפען אפילו א ספר, קיין שום לעבענס צייכן, אז דארט האבן אמאהל גוויונט אזא שיינער

קיבוץ אידען. אלע אידישע הייזער זענען געווען באזעצט פון די רותינער־גוים.

נאר איין זכר איז יא געבליבען, דער "בית הקברות", ווי ס'ליגען די אידען, וואס זענען געשטארבען, פאר'ן אויסליידיגען אונזער שטעטל בילקע.

אויך מיין זיידע הרב ר' אברהם און די באבע רכיל יוטע ליפשיץ ליגען דארט. די מצבות זייערער שטייען נאך, אבער דער אוהל וואס איז געווען ארום זייערע מצבות, איז אויך געווען אין גאנצן צושטערט. איך האב געדינגען איינעם ער זאל מאכען ארדענונג, און האלטען דאס בית הקברות ריין, און שניידען די גראזען, אויך ער זאל ווידער אויפבויען דעם אוהל פון מיין זיידן און באבען.

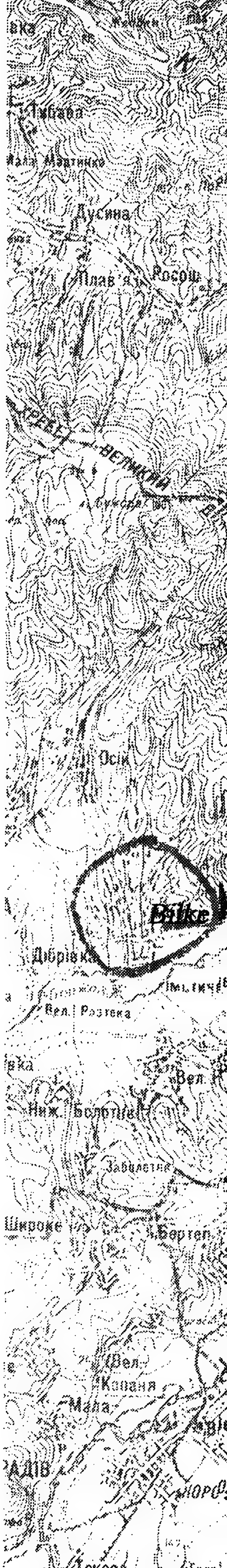
מיינע טייערע לאנדסלייט יוצאי בילקע. ס'איז נישט ווי איך האב אויבן געשריבען - ווייל אונזער שטעטל בילקע לעבט ווייטער. עס איז איבערגעפלאנצט געווארן קיין ארץ ישראל, קיין אמעריקה און איבעראל, ווי בילקער אידן לעבין, בכל קצוי העולם. די יוצא בילקע, האבען קינדער און אייניקלעך, און די קינדער, וועלען ווייטער שפינען די גאלדענע קייט פון בילקע עד סוף כל הדורות.

און מיר אלע, וואס שטאמען פון אונזער אומפארגעסליך היים שטעטל בילקע, ליגט אויף אונז א חוב קדוש, צו דערציילען פאר אונזערע קינדער און אייניקלעך, וואס בילקע איז געווען בכדי ס'זאל בלייבען א זכר עולם.

און דערפאר קומט א גרויסער דאנק, פאר די וואס האבן אויף זיך גענומען, די טרחה ארויס צו געבען, דאס ספר בילקע א זכרון לדורות.

תחזקנה ידיכם!

שלמה ישעי' בן ר' יהושע ופעריל דאפט־ליפשיץ







בתמונה הזו שצולמה בשנת תש״ו - 1946 במחנה פליטים
באוסטריה. בתמונה מימין (הנשים) מרים אידיל (מאני), חיה פייגע
(ע״ה) ורייזיל דאפט - ליפשיץ בנות השוחט שניצלו בניסים ממחנות
המוות. (מאחור)מצד ימין (הגברים) שלמה ישעיה דאפט ליפשיץ בן
השוחט מבילקה ועל ידו בעלה של פייגע ישׂשכר דב (לייב בער)
שווימר מאורשאווא (ז״ל).

In this picture (123), which was taken in 1946 in Austria in a displaced camp, we see (from right to left) the women Adele (Many), Fanny (Feige) and Rose (Reizel) Doft - Lipschitz, the daughters of the Bilker shochet. In the back the men (from right to left) we see Solomon Doft Lipschitz, the son of the Bilker Shochet and Feige's husband Leib Ber Schwimmer from Irshava.


Дусина
Осій
Дубрівка
Вел. Ростока
Широке
Вел.
Копаня
Мала
Теково



פון אלע פיר קושיות - נאר איינע

(דער ערשטער פסח נאך דעם באפרייאונג פון לאגער)

פון: רייזל מאשקאביץ (דאפט־ליפשיץ)

א

עס איז צוריק זימער, אללעס איז גרין, אין בליט אזוי שיין.
די לופט איז אזוי געשמאקיק אזוי פריש אזוי ריין.
אבער איך קען דערפון נישט שעפין קיין גענוס.
פאר מיר פארשארפט עס נאר ווייטאג און פארדרוס.
איך פיעל ווי די לופט שטיקט מיך,
דער אטעם שטעלט זיך אין מיר,
ווען איך דערמאן מיך מאמע אין דיר.

ב

עס איז פסח, אין אזוי ווי לעבעדיק זעה איך דיר פאר מיר שטיין.
יוסטובדיג אונגעטוהן הייליג מלא חן.
און אויף דעם טאטען ריהט די שכינה,
ווען דאס אייניקעל הייבט אן די מה נשתנה.
איבער־אל איז די אטמאספערע אזא יוסטוב'דיקע אזא הייליקע.
דער טאטע אין קיטעל, זיצט ביים טיש מיט זיינע זעקס זיהן.
אוי גאט ווי האט זיך דאס אללעס אהין געטוהן.



ג

וואס איז אונז געבליבען פון דעם אללעם,

א ווייטאג אין דער נשמה, און דאס הארץ ווי אין קלאמען.

צי וואס טויג אונז די הגדות.

צי וואס טויגען אונז אזעלכע אלטע עוונות.

א פרעה... מיט א מצרים...

צו טיען די היטלערס מעשים נישט פיעל מער אין הימל שרייען.

ד

פון אלע פיר קושיות וועל איך נאר איינע פרעגין,

און ווער וועט מיר אויף דעם אנטווארט געבין.

פאר וואס, פאר וואס זענין מיר אזוי ווייט געשטראפט געווארען,

פאר וואס האסט די גאט אויף אונז אזוי מיאוס אויסגעגאסען דיין צארען,

צי זענען דען אזוי ווייט גרויס אונזערע זינד,

אז די קענסט נישט מוחל זיין, פאר דיין אויסדערוועלטען קינד.

ה

ווען די יידען אין מצרים האבען דיר נישט געוואלט גלויבען,

האסט די זיי מיט ניסים געטהאן איבערצייגען.



פון אלע פיר קושיות - נאר איינע - 605

אבער מיר פארלאנגען נישט ניסים, מיר זענען דאס נישט ווערט,

מיט בעטין דיך נאר אזוי פיעל, נעם צי פון אונזערע שונאים דעם שווערד.

לאמיר שוין נישט אזוי בלאנז'שען,

פיער אונץ שוין אהיים א מאהל, דאס איבערגעבליבענע הייליג פאלק ישראל.



Дусина
Плав'я
Осік
Дібрівка
Вел. Розтока
Ниж. Болотне
Широке
Вел.
Копаня
Мала



קארעספאנדענץ

פון ר׳ יהושע דאפט זצ״ל דער בילקער שוחט

מיט די פאמיליע פון פיגא יאקאבאוויטש אין נעוו־יארק

א. ב״ה יום ג׳ שהכפיל בו כי טוב - ״כי טוב״ למטמונים ישועה בקרוב לפ״ק (לפרט קטן) בילקע יע״א (יבנה עיר אלקים).

ישאו הרים שלום וכט״ס (וכל טוב סלה) כבוד האשה היקרה והחשובה, אשת חיל מנשים באהל תבורך, מרת פיגא יאקאבאוויטש תחי׳ (תחיה) בחיי נחת ונעימים עה״א (עליו הכתוב אומר) - וכן יאמר נא שלום כ׳ (וכולי). אהבת אחים היקרים בחורי חמד ובחורים מופלגים כמר נתן נטע יחי׳ (יחיה) ואחיו הב׳ (הבחור) מר שלמה נרם יאירו ויזרחו ויפריחו ויציצו ציצים עד שיעמוד הכהן לאורים. וגם לרבות ידידי ר׳ שמואל לעבאוויטש נ״י (נרו יאיר) עם גיסו ר׳ ישראל עכב״ב (עם כל בני ביתם) היקרים כולם אהובים צע״ו ( )

אייער זאהן הב׳ (הבחור) מאיר שיחי׳ (שיחיה) פיהרט זיך גאנץ אנשטענדיק אויף, און קומט יעדען ערב ובקר צו מנין דאוועגען פיר דעם עמוד און זאגט הערצליך קדיש און יעדער האט פון איהם פערגעניגען.

איך גריססע אלע בילקער גוטע פריינד. אויך ז׳ (זוגתי) פעריל ת׳ (תחיה) לאזט אונזער גאנצע פאמיליע גריסין.

הק׳ (הקטן) יהושע דאפט שו״ב (שוחט ובודק)

א. ב״ה יום א׳ לס׳ (לסדר) ״מטהו יפרח״ שנת ברכה וחיים ושלום יהי׳ (יהיה) לפ״ק (לפרט קטן) בילקע יע״א (יבנה עיר אלקים).

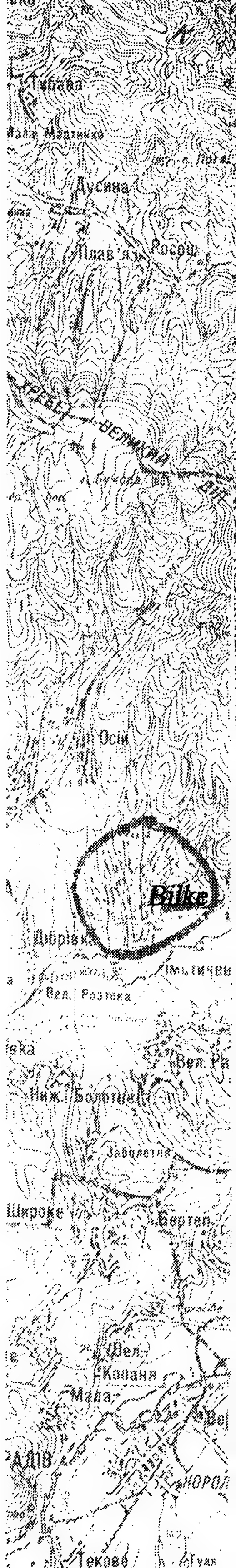
שובע שמחות - ורב ברכות וישועות - וששון וחדוה יגיל, ומזל טוב וכל טוב.

א"כ (אשת כהן) האשה היקרה והחשובה אשת חיל מנשים באהל תברך וכ"י (וכן יהיה) וכו' (וכולי) מרת פיגא תחי' (תחיה) בחיי נחת ובנעימים עד מאה ועשרים שנה. וכן יאמר נא שלום וברכה והצלחה ומזל טוב כבוד אהובי ידידי יקירי בחור כארזים חכו ממתקים וכלו מחמדים, חתן תמיד למעלות, איש חמודות ואיש תכונות וכו' כמר נתן נטע יאקאבאוויטש נרו יאיר ויזרח לבהיר עם זיווגו היקרה והמהוללה, ויפרח ויציץ ציץ ויהי' (ויהיה) פורח כשושנה עד שיעמוד הכהן לאורים.

אחדשה"ט (אחר דרישת שלומו הטוב־) אייער טייער חתונה בילעט האבען וויר ריכטיק ערהאלטען אין מיט גרויסע פריידע איבער געלעזין. וויר האבען עקסטערע גרויסע פריידע דאס איהר האט אין אונז ניכט פערגעסין, וועלכע וויר אן אייך ני אונד ני פערגעסין ווערין ווירד. אונזער פריינדשאפט זייטינס 32 יאהרן ווירד ני אויסגעלאשען ווערין אויך ביי אונזערע קינדער דען אונזערע הערצער זענין אן געקניפפט און איין געווארצעלט וואדען אן אייך פון דער שטאם פון אייער גאט זעליגען פאטער היקר והחשוב מוה"ר (מורנו הרב) משה אהרן ע"ה (עליו השלום) ער זאל ריען אין ליכטיגען גן עדן אין זאל זיין א מליץ יושר פיר זיין פרוי אונד קינדער אונד פיר אונטץ אלע אזאלכע עהרליכע מענטשין, איז היינט צו טאג ווייניג צו טרעפין ליידער. צום אלעם ערסט ווינשטען וויר פיר אונזערע גוטע פריינדין זי זאלען האבען נחת און פרייד פון דעהם נייער פאאר.

און פון דעם טיעפין הערטץ ווינטשין וויר איהנען א ה"אפליכען מזל טוב" דאס יונגע פאאר זאל זיך עלטערין ביז הונדערט און צוואנציג יאהר מיט פיל גליק אונד זאג"ין אונד ראהטשילדס פערמאגין די ליעבע אונד טרייע פריינדין זאל זעהן נחת און פרייד בייא אלע איהרע קינדער דאס מזל זאל זייא שיינען ווי די זון אין די לבנה אין די שטערין פון דעם גרעסטין ביז צים קלענסטין דאס מיין איך מיין ליעבען קוואטער זאהן ה"ה (הבחור) היקר כמר מאיר נ"י (נרו יאיר). "הנה ברך לקחתי וברך ולא אשיבנה" חתן היקר "אילן אילן במה אברכך" יהר"צ (יהי רצון) מלפני הקב"ה (הקדוש ברוך הוא) שהזיווג יעלה יפה "והאשה הבאה אל ביתך תהי' (תהיה) כרחל וכלאה" ותצא מכם דור ישרים יבורך ובורא עולם בקנין ישלם זה הבנין ברוב עושר וכבוד וברכה והצלחה וכט"ס (וכל טוב סלה).

ואל תהי' (תהיה) ברכת הדיוט קלה בעיניך, זהו הברכות משלי, ואלוקי





קארעספאנדענץ - 609

המערכה יוסיף עליכם אלף פעמים ככה ויברך אתכם בכל מיני ישועות עה"א

א"ה (אני הקטן) ידידכם ואוהבכם ומוקירכם לנצח הדו"ש (הדורש שלומכם) באה"ר (באהבה רבה).

ה"ק (הקטן) יהושע דאפט שו"ב וש"ץ דק"ק בילקע יע"א (שוחט ובודק ושליח ציבור, דקהילה קדושה בילקע, יבנה עיר אלקים).

דאס איז א פארשריפט פון בריעף וואס שמואל צבי דאפט־ליפשיץ

האט זיך פארגעשריבען בעפאר ער האט די בריעף אוועקעשיגט צו זיין משפחה אין בילקע,

אין וועלכע ער דערציילט אויך פון בילקער וואס האבען זיך באזעצט אין ארץ ישראל

ב"ה. ירושלים יום א' כ"ד סיון ת"ש (1940)

טייערע עלטערען מיינע און געשוויסטער לעבען עמו"ש

שוין 18 טאג זענען פאריבער זייט איך האב פון אייך דאס לעצטע שרייבען בעקומען. און די צייטען זענען צייטין פון שטורם און אויפטרייסלונגען אי ביי אונץ אי ביי אייך, נאך דעם אלעם איז אייך לייכט צו בעגרייפען ווי שווער איך קוק ארויס אויף אשרייבען פון אייך. שוין אפאר טאג און דאס איז טאקע די סבה פון מיין פערשפעטיגען מיטען שרייבען צו אייך. שוין אפאר טאג ווי איך ווארט, נו היינט בעקום איך אשרייבען פון אייך וועל איך שוין אנטווארטען, דערוויל קען איך מיך נישט דערווארטען. איך וועל נאך ארייננווארטען די מארגענדיגע פאסט, אולי וועט שוין מארגען ענדליך זיין איינאיינוועגס אפשר וועלען די מארגענדיגע בלעטער שוין ברענגען די "בשורת הגאולה" ביי אייך. אין די לעצטע 4־3 טעג ברענגט די פרעסע אסאך פון די "פעמי המשיח" וואס מ'זאל הערען ביי אייך.

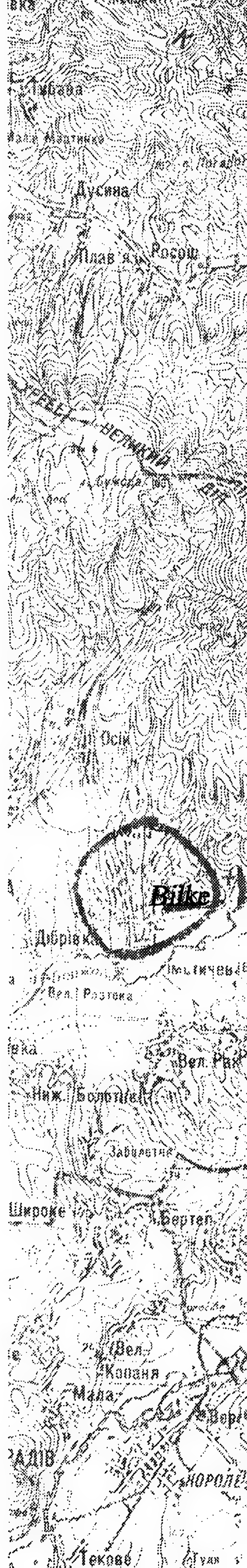
נאך א סבה איז דא וואס איך ווארט פון אייך שווער פאסט: ר' משולם האט אין יענע וואכעדיקען קארטעל צו זיין אייזיקען ערוועגט, דאך מיילך הערש האט געמוזט "איינרוקען" אין מיליטער. האך איך מורא אויך. נחום אורי - זייענדיג דער זעלבער יאהרגאנג - אויב עם האט מען פארשוינט. אויף שבת האבען מיר געהאט צוגאסט הערשל ליברמן. קיין עקסטער נייעס האט ער נישט דערצעהלט. ער איז בעזארגט מיט זיינע צוויי ברודער בעניו און משה וועלכע געפונען זיך אין קאנסטאנצע - אויפען וועג קיין א"י שוין אלענגערע צייט.

אין פרייטיגדיגען בריעף, וואס מיר האבען בעקומען פון קלמן עליאש בעקלוגט ער זיך, דאס ער האט שוין איבער א חדש צייט נישט בעקומען קיין שום ידיעה פון דער היים, און בעט דאס מזאל עם שיקען זיין פאסט אויף מיין אדרעס צוליעב עווענטועלע ארט־בייטונג. עס געהט עם זעהער גוט ב"ה, נאר ער בעקלאגט זיך אויף זיין איינזאמקייט. ער רופט מיך אביסעל צו זיי אויף זימערפרישע לופט. נאר איך פערלאז נישט ירושלים אין אזעלכע צייטען.

פן חיים'ען און משה'ן פון עתלית האבען מיר אויך פרייטאג א גרוס געהאט. זיי האבען ארויסגעשיקט א טייל פון זייערע זאכען און שיינע בילדער. זיי זענען זעהער שיין אויסגעקליידט. און פון שמואל יוסף שבע'ס האבען מיר יענע וואך געהאט א קארטעל. נו און בארישקא בעזוכט אונץ די צייטען גאר אפט, ווייל זי ארבייט אפט - אין זייער פיליאלע - אין שטאדט. אלזוי אגרוס פון אלע בילקער וואס זענען אונגעקומען נאך מיר. אויסער פון שאני געלבמאן וועלכער האט אונז ניט אפילו איינמאהל געשריבען, אזוי, דאס מיר ווייסן נישט פון זיין אדרעס, קענען מיר עם נישט שרייבען.

א"י פייערט היצט - טראץ דעם שעת חירום - אחדש רש"י: ס'איז היצט געווארען 900 יאר זייט רש"י איז געבוירען. די פייערונגען קומען פאר אויף אנאימפאזאנטען אופן. אַרש"י אויסשטעלונג איז אין ירושלים דעם גאנצען חדש, אויף וועלכער מ'קען זעהן פערשידענע וואונדער בארע זאכען. אויסער רש"י'ס ביוגרפיה און בילדער פון עם און זיין כתב יד, אויף וואס ס'איז במשך די 900 יאר געשריבען געווארען איבער רש"י. און אלע תנ"ך און ש"ס אויסגעבער וואס זענען געדריגט געווארען מיט רש"י.

אויסער דעם קומען פאר אגאנצען חדש פארטראגען און אויפקלערונגען איבער רש"י. איך שפיר מיך א גאר נאהנטער "מחותן" צו רש"י: האב איך דאך



קארעספאנדענץ - 611

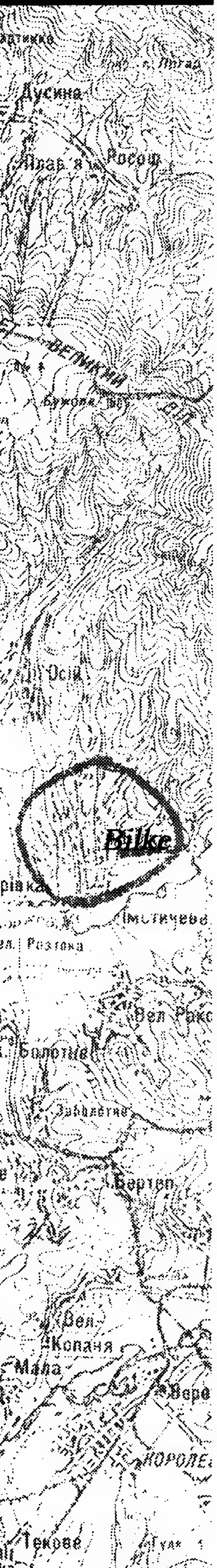
פון רש"י'ן זעהער אסאך געלערענט. איך מיין דאס איך וועל נישט מגזים זיין ווען איך וועל שרייבען, דאס אפערטעל פון יידישער וויסענשאפט האב איך צו פארדאנגקען רש"י'ן. ווי פיעל מאהל בענוץ איך מיך מיט רש"י'ס מאמרים ביי פארשידענע געלעגענהייטען. איך וועהל מיר רש"י'ן אויס אלס אגיטען צוגעלאזענעם זיידע.

ב"ה. ירושלים ערב סוכות תש"א

מיינע טייערע!

סאיז ערב סוכות, עס איז געווען קענטיג אין דער הייליגער שטאדט. יידען לויפען מיט אתרוגים און לולבים אין די הענד. בלומען און סתם גרינס, צי סכך פילען אויס די גאסען פון ירושלים. דאס אלעס דערמאנט מיך אינעם ערב סוכות אין דער היים. פאר מיר איז יענער שענערער אינטערעסאנטער און אקינדיש בענקען באהערשט מיך ס'איז נישט היינט דאס איינציגע מאהל. די טעג ימי אלול און סליחות, ראש השנה, עשרת ימי תשובה, און יום כפור - די אלע טעג זענען אזוי פול מיט זכרונות דאס קיין מענוט בין איך נישט מסיח דעת דערפון. עדות זענען די חברים און משפחה אקסל - ביי וועלכע איך בין געלאדענט צו אלע יו"ט'דיגע סעודות, וויפיעל איך ערווען אויף יעדער שריט און שריט. מוצאי יום כפור, ווי אלע שווערע שטיינער זענען אראפ פון הארצען, און ווי מיר האבען שוין געהאט געשטילט דעם גרויסען הונגער, זאג איך צו בומי'ן (נוימן): ווען היצט 5 מענוט וואלט איך געקענט אבליק געבען אויף בילקע העט אזוי גוט געווען!


Дусина
Осік
Bilke
Дубрівка
Копаня
Мала



"תחיית-המתים" אויפן "טויט-מארש"

פון שלמה ישעיה דאפט-ליפשיץ (דעם בילקער שוחט'ס זוהן)

אין סוף פון 1939 האבן די אונגארן באזעצט די קארפאטן, און באלד האבן זיך אנגעהויבן צו פילן די צרות. מען האט אוועקגענומען די מענער אין עלטער פון 18 ביז 50 יאר, און זיי געשיקט אין די אונגארישע ארבעטס-לאגערן. א סך פון זיי האט מען ארויסגעשיקט צום דייטש-רוסישן פראנט, וואו דער רוב פון זיי זענען אומגעקומען, השם יקום דמם.

אין מערץ 1944, ווען די דייטשן ימ"ש האבן באזעצט אונגארן, האט מען צוזאמענגענומען אלע אידן פון די קלענערע שטעטלעך און זיי אוועקגעפירט אין די גרעסערע שטעט. דארט האבן די דייטשן געשאפן די געטאס, און פון דארט זיי לײדער דעפארטירט קיין אוישוויץ.

אזוי ווי איך בין געווען פון די אינגערע, בין איך געבליבן אינדערהיים ביז צום נעמען אין געטא. נאר אנשטאט מיך צו נעמען אין געטא, האט מען מיך געפירט צו דעם רומעניש-אונגארישע גרעניץ, וואו מיר האבן געבויט א באן-ליניע. מיר זענען געווען א גרופע פון 250 יונגע בחורים, כמעט אלע שומרי תורה ומצוות און געשטאמט פון פיינע אידישע היימען.

אין אקטאבער 1944 האט מען אונז אנגעהובין צו טרייבן ביז צו דער אונגאריש-עסטרייכישער גרעניץ, וואו מיר האבן געגראבן "שוץ-גרובענס" קעגן טאנקען. פסח 1945, דאס הייסט בערך א פאר וואכן פארן סוף פון דער מלחמה, האבן אונז איבערגענומען די דייטש "עס-עס" ימ"ש, און מען האט אונז אנגעהויבן צו טרייבן אין עסטרייך, אויפן וועג צום לאגער מאטהאוזען.

ווען מיר זענען געקומען נעבן דעם שטעטל EISERETZ אין די אלפן-בערג, נעבן GRATZ , האט מען אונז ארויפגעטריבן אויף א בארג וואס האט געהייסן REBICHEL. מען האט אונז באפוילן זיך אויסצושטעלן צו פינף פערזאן אין א שורה און אנהאלטן זיך איינער דעם אנדערן. ארויפקומענדיק אויפן שפיץ בארג

זענען געשטאנען די "עס־עס" לייט מיט מאשין־געווער, און האבן אנגעהויבן צו שיסן. פון יעדע 5 פערזאן וואס זענען אין א שורה, זענען דערשאסן געווארן 3־2 חברים, השם ינקום דמם.

זיי האבן אונז אלע געוואלט דארט אומברענגען, נאר ס'איז עפעס אדורכגעפארן א הויכער אפיצער פון דער וועהרמאכט און יענער האט אפגעשטעלט די שיסעריי. ליידער זענען דארט דערהרג'עט געווארן 164 יונגע בחורימלעך, השם ינקום דמם.

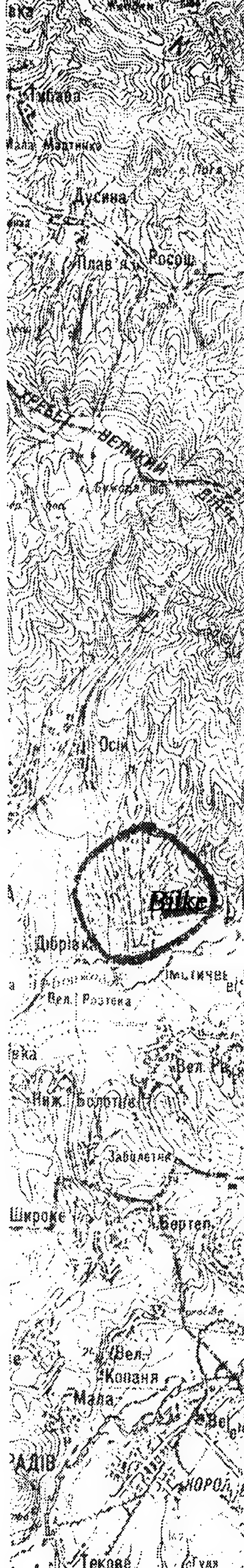
דעם זעלבן אוונט, האט איינער פון אונזערע חברים געמאכט א מנין און האט געזאגט קדיש נאך זיין ברודער, וועלכן ער האט אנגעהאלטן מיט זיין רעכטע האנט און איז ביי דער שיסעריי אונטערגעפאלן. ער האט געמיינט, אז זיין ברודער איז שוין נישט צווישן די לעבעדיקע. דעם נעקסטן טאג, בעת מען האט אונז אנגעהויבן צו טרייבן ווייטער, ווי דערשטוינט זענען מיר געווארן, ווען דער ברודער נאך וועמען ער האט געזאגט קדיש, איז אויך געקומען. ער האט ביי דער שיסעריי באקומען א קויל אין מויל און דאס פנים איז אים געווארן זייער געשוואלן, אבער ער איז געבליבן לעבן.

קומענדיק אין לאגער מאטהאוזען און פון דארט קיין גונצקירכען, איז דער ברודער וואס האט געזאגט קדיש, געשטארבען, און דער ברודער נאך וועמען ער האט געזאגט קדיש, האט איבערגעלעבט די מלחמה.

אין חודש דעצעמבער 1945, זייענדיק אין עסטרייך אין א "די.־פי."־ לאגער מיטן נאמען BRANAU, בין איך פון דארט געפארן קיין GRATZ, וואו עס איז אפגעהאלטן געווארן א פראצעס פון די "ס.ס." רוצחים וואס האבן געשאסן אויף אונז. מען האט אפנים עטליכע פון זיי געכאפט און זיי געשטעלט צו א משפט.

מען האט מיר און נאך א חבר מיטן נאמען שמואל זנוויל ראזענבערג, אריינגעפירט אין א תפיסה און ס'זענען דארט געווען אויסגעשורה'ט א סך ארעסטאנטן און זיי האבן געוואלט זען צי וועלן מיר דערקענען די רוצחים וועלכע האבן אויף אונז געשאסן. דריי פון די מלאכי חבלה האב איך דערקענט. מען האט זיי פאראורטיילט צו תפיסה פון עטליכע יאר.

כן יאבדו כל אויביך ה'.



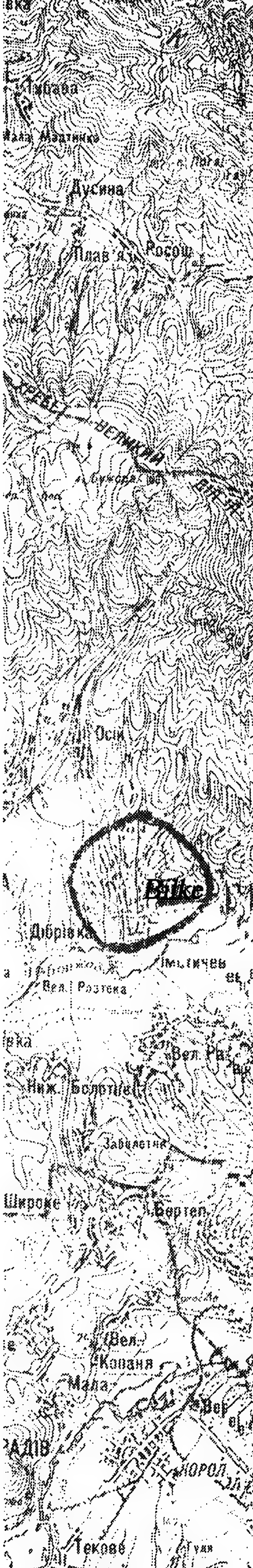


זכרונות פון מאיר יוסף בן הערש בער לזרוביץ

מיין משפחה האט געוואוינט אין די אוליטקעס לעבין ילניצע. מיר האבן געוואוינט ווייט פון צענטער פון בילקע. מיר האבען דארט געהאט אונזער אייגענעם מנין פון אונדזער משפחה. ר' יהושע דאפט ז"ל איז געווען אונזער שוחט. ער פלעגט קומען צו אונדז יעדען דאנערשטיג פארטוגס צו שעכטין די הינער אונד בהמות עס זאל זיין אויף שבת. זיין זוהן חיים לייב ז"ל פלעגט אים באגלייטען. ער פלעגט צוריקגיין ווען עס איז נאך געווען טונקעל.

אין אונזער משפחה זענען געווען דער טאטע הערש בער, די מאמע, פיער ברידער און זעקס שוועסטער. דער טאטע און די מאמע זענען אומגעקומען אין אושוויץ. צוויי מיינע ברידער זענען אומגעקומען אין געפאנגענשאפט אין רוסלאנד. צוויי עלטערער ברידער פון מיין טאטען האט מען אוועקגעפירט אין 1941 קיין קאמינעץ פאדאלסק אין די אוקראינע, ווי זיי, מיט זייערע משפחות, די קינדער און אייניקלעך זענען אומגעקומען.

איך מאיר יוסף און מיין יונגערער ברודער יהודה לייב זענען בנס ניצל געווארען. מירביידע וואוינען אין מונטריאול קאנאדה. אויך פיר פון מיינע שוועסטער קריינדיל, שרה פייגע, אסתר און מרים וואוינען דא אין מונטריאול. צוויי פון מיינע שוועסטער וואס זענען אויך אדורך געגאנגען די לאגערען וואוינען אין פלורידה.


Дусина
Росош
Осік
Bilke
Дібрівка
Вел. Раztока
Широке
Бертеп
Вел.
Копаня
Мала
Теково



א נקמה

פון: רייזיל מאשקאביץ' (דאפט־ליפשיץ)

א

אפט מאהל כאפט מיך נישט קיין שלאף,
ווען איך בארעכען מיך, ווי גרויזאם איז אונזער שטראף.
קיין שום דור האט דאס נאך נישט מיטגעמאכט.
פאר דעם האב איך קיין טאג און קיין נאכט.

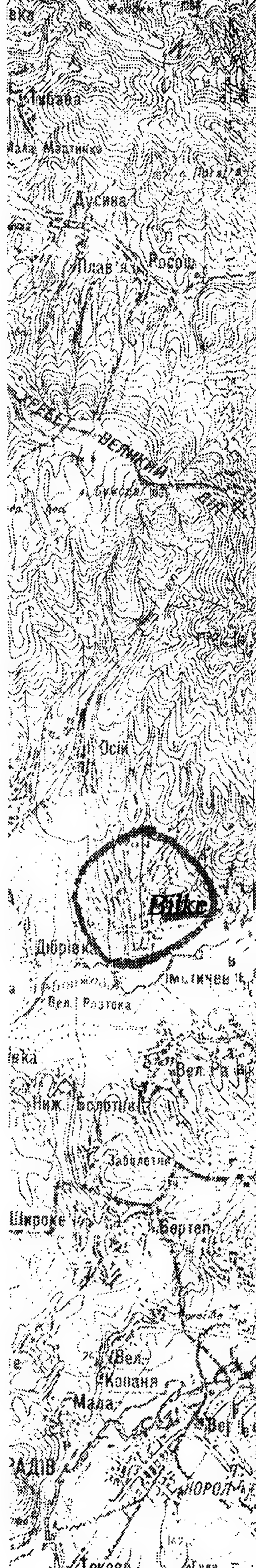
ב

מיין טייערע מאמען, האבען איינגעשלינגען פלאמען.
פון מיין הייליקען טאטען האבען זיי געמאכט רויך.
רבונו של עולם, ווי נעמט מען וואטער צי לעבען כח.
פארברענט האבן זיי די פיצילאך, קינדערלעך,
אש האבען זיי געמאכט פון זייערע אומשולדיגע קערפערלעך.
נאך אונזערע נאנסטע ניט אמאהל קיין קבר.
ניטאמאהל קיין מצבה קיין שום זכר.

ג

די בארבארען, מיר ווען זיי דאס נישט פארשוואגען,
מיר מוזען נעמען נקמה.

אין וואס וועט באשטיין אונזער נקמה?
די שונאים זאלען אויף אונץ האבן קנאה.
מיר זאלען אלע צו אונזער לאנד ארויס,
אונד אונזער לאנד זאל בליען ווי א רויז.
אין דאס וועט טאקע הערצליך מקוים ווערין
אין קיינער, קיין שום קראפט וועט אונץ אין דעם נישט שטערען.



הרה"ח ר' מאיר עקשטיין

פון: הרב יעקב עקשטיין

וישם אותה יעקב מצבה

אזוי ווי איך האב נישט זוכה געווען אויף צושטעלן א מצבה אויף מיין טאטענס קבר, זאלען דינען די קומענדיגע שורות ווי אן אנדעק, ווי די חז"ל זאגן "דבריהן הן הן זכרונן" (שקלים ז' א'). אבי מורי הרבני החסיד, מאד נעלה ר' מאיר עקשטיין ע"ה הי"ד, איז געווען איינער פון די יחידי סגולה אין אונזער שטעטל "בילקע". מיט זיין תורה וחסד, געפלאכטען מיט גאלדענע מדות, איז ער פאר מיר געווען א מוסטער, און אויך א וועג ווייזער פאר אלע זיינע באקאנטע.

ער איז געבוירען בשנת תרמ"ד בערך, צו זיינע חשובע עלטערן הרה"ח ר' אביעזרי ע"ה און בלומה ע"ה עקשטיין אין דעם שטעטל בילקע. פון דער פריעסטער יוגענט האט ער ביי זיי קונה געווען די הערליכע יסודות אויף וועלכע ער האט געבויט זיין גאנצען לעבענס שטייגער.

האיש ופעלו

מיין חשובער טאטע ע"ה איז געווען א שטארק אנגעזענער סוחר. ער האט געהאט א גרויס געשעפט ווי מען האט פארקויפט פארשידענארטיגע סחורות. צוליב זיין ערליכקייט און ישרות האט ער זיך געקויפט א נאמען אלץ איש מהימן. יעדער האט געהאט צו אים דעם פולסטען צוטרוי. און ווער עס איז נאר געקומען מיט איהם אין בארירונג האט ער אים אפגעגעבען דעם ריכטיגען אפשיי און כבוד.

אזוי אויך להבדיל די גוים פון ארום די געגענט האבען אלע נאר געוואלט

האנדלן מיט "ר' מאיר עקשטיין". וויסנדיג אז ער האנדעלט מיט יושר און פינקטליכקייט און וויל פון קיינעם קיין זאך נישט צו נעמען. דאס אללעס האט געמאכט א גרויסן "קידוש השם". דאס אללעס האט גורם געווען אז ער האט געזעהן גרויס הצלחה אין שיינע געשעפטן, און ביי אונז אין שטוב האט געהערשט א צופרידנקייט.

ר' מאיר חייש למיעוטא

די גרויסע הצלחה פון מיין טאטען ר' מאיר ע"ה האט אים נישט פארבלענדעט די אויגן. אדרבא, טראץ זייענדיג שטארק פארנומען אין מסחר, האט ער שטענדיג געזארגט אז די בני עניים זאלן האבען אלע זייערע געברויכען, און אז עס זאל זיי גארנישט פעלען. אלעס האט ער געטוען בסבר פנים יפות ובדרך כבוד, וויא די גמרא זאגט "והמפייסו מתברך בי"א ברכות" (בבא בתרא ט' ב').

גאר אויסערגעווענדליך איז דאס געווען ערב שבת קודש. דאס בילד שטייט מיר נאך היינט פאר די אויגען, ווי די נויט באדערפענדע האבן זיך געשטעלט אין א רייע פארנט פון מיין טאטענס געשעפט - און מיין טאטע אליין - ווייל "מצוה בו יותר מבשלוחו" (קדושין, מ"א א') - האט געטיילט די צרכי שבת ביד רחבה וברוח נדיבה, כפי הצורך. אזוי האט ער אריין געברענגט די ליכטיקייט פון שבת קודש אין אסאך אידישע הייזער.

על התורה ועל העבודה

טראץ די אלע טירדות און פארצווייגטע געשעפטן וואס מיין טאטע ע"ה האט געפירט, האט ער שטענדיג עוסק געווען בתורה ועבודה יעדע פרייע מינוט. די "פסוקי דרחמי" פון "תהלים" אין וועלכע ער איז געווען בקי בעל פה, זענען שטענדיק געווען אויף זיינע ליפען. אויך בשעת ער איז געגאנגען אין גאס, אדער ווען ער האט מיך געפירט אין "חדר" אריין, פלעגט ער זאגען פון אויסענווייניג די בקשות פון "תהילים" אדער "משניות" אדער בלעטער "גמרא". דאס האט





הרה"ח ר' מאיר עקשטיין - 621

אויף מיר איבערגעלאזט גאר א שטארקען רושם. ער איז געווען א שטארקער "אוהב שלום ורודף שלום". ווען עס האט זיך געמאכט עפעס "חילוקי דעות" ביי אונץ אין שטעטל, האט ער באלד געזעהן אז עס זאל זיך ענדיגען על הצד היותר טוב. בפרט איז ער געווען א שטארקער "רחים ומוקיר רבנן". ער איז געווען א "חסיד" במלוא מובן המלה פונעם רבי'ן הרב נפתלי צבי ווייס זצ"ל הי"ד דער זון פון דעם "חקל יצחק" דער ספינקער רבי זצ"ל. ער האט זייער שטארק אכט געגעבען אז עס זאל נישט צוקומען קיין שום פגיעה בכבודו.

המאיר לעולם

מיין טאטע ר' מאיר ע"ה האט אויס גענוצט זיינען 56 יאהר כולם שוים לטובה, מיט דריי זיילען פון תורה, עבודה וגמילת חסדים. ביז עס איז געקומען דער ביטערער טאג אין דעם חודש סיון תש"ד - 1944, ווען די דייטשע רשעים ימ"ש, האבן אוועק געפירט אלע אידן פון אונזער שטעטל "בילקע" קיין אושביץ. ובתוכם עטרות ראשי הרבני היקר החסיד ר' מאיר ע"ה, און מיין מאמע מרת לאה בת ר' יעקב ע"ה פון בוטראג ע"ה הי"ד. דארט האבען זיי צוריק געגעבן זייערע לויטערע נשמות צום רבונו של עולם, הי"ד. איך מוז דא דאנקען די "אשת חיל" מיין מאמען ע"ה הי"ד, לאה בת ר' יעקב ע"ה פון בוטראג וואס זי האט אסאך געהאלפען אז מיין טאטע זאל זיין "איש המעלה".

ביי די געלעגענהייט איז דא זיכער דאס פלאץ צו געבן א שבח און לויב פאר השי"ת, אז "השם נפשי בחיים", טראץ די אלע סכנות און איבערלעבענישן וואס זענען דורך אויף מיר האט די השגחה העליונה געפירט אז איך זאל בלייבען לעבען, און קענען אויף שטעלן צוזאמען מיט מיין חשוב'ע בני בית שיחיו, א "בית נאמן בישראל", וואס אלע גייען ב"ה בדרך התורה והמצוות. דאס אלעס איז זיכער אין זכות פון די תורה וצדקה וגמילת חסדים וואס מיין חשוב'ער טאטע ע"ה האט עוסק געווען, און מיין מאמע ע"ה.

זכרם הטוב לא ימוש מעמנו לעולם.


Дусина
Росош
Осік
Вел. Розтока
Широке
Копаня



ידישע לידער

וועלכע מען האט געזינגען אין בילקע

געזאמעלט: רייזיל מאשקאביץ־דאפט־ליפשיץ
אונד ד"ר משה אביטל דאפט־ליפשיץ

1 תנחום

א

תנחום די ביסט געוועהין א מתמיד,
די האסט געלערענט תורה טאג און נעכט,
היינט זענען דיינע מעשים זעהער שלעכט.
די האסט דיך אפגעקערט פנעם גיטען וועג,
מיט טרפה פסול פארברענגסטע דיינע טעג.
לעהרין זשע בעסער תורה לשמה,
כי עץ חיים היא למחזיקים בה.

ב

מאמע, טייערע מאמע.
וואס גיבסטי ארויס אזא הרבען מוסר,
צו לערנען טרפה פסול איך דאך קיין איסור.
אין דעם בית המדרש ביים נר התמיד,
שוין געניג געלערענט ביים עמוד.
הינגער און נויט אין מרה שחורה,

און היינט זאג איך, אם אין קמח אין תורה.
ג
תנחום, די רעדסט דאך שוין אהן ישוב הדעת,

די קענסט נאך ברענגין דעם בורא עולם אין כעס.

וואס איז דען א מענטש גאר, זיין גאנץ לעבין,

הענגט דאך נאך אויף א האר.

לעהרין ז'שע בעסער תורה לשמה,

כי עץ חיים היא למחזיקים בה.
ד
מאמע, טייערע מאמע,

הער אויף צו וויינען און צו שרייען, כי לית דין ולית דיין.

יעדערער ווייסט דאך דעם סוד פון אליהו רבה,

אז דער עיקר איז עולם הזה, נישט עולם הבא.

דאס גן עדן דארפען לעבעדיקע מענשען,

אין דער עיקר איז דאס עסעס, און נישט דאס בענטשין.
ה
תנחום, אוי אוי אוי תנחום.

די גרובסט א קוואל אין דער מדבר שממה,

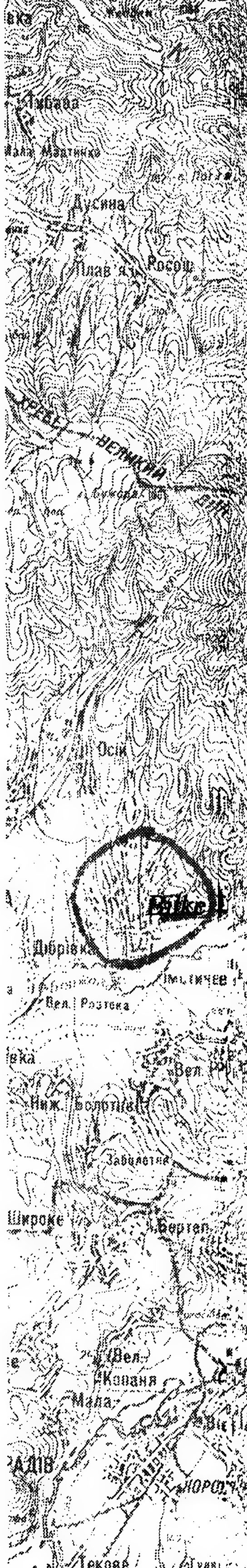
אריסטאטיל'ס תורה איז דאך קיין מלחמה.

דיין טאטען אין קבר איז נישט ניחא,

רבונו של עולם בידך אפקיד רוחי.

מיין נשמה צאנקט, אלץ שוואכער און שוואכער,

ושובו בנים שובבים, חוץ מאחר.





ו

מאמע, כשר'ע מאמע,

אויף דיין קבר טי איך טרערין פארגיסען,

עלענד בין איך געווארין, אז איך מיז דיך דא זיכען.

שטענדיק וועל איך קלוגען אויף דיין חורבן

אז פאר מיינע זינד ביסטו געשטארבין.

איך זיץ שוין ווידער ביים חלב לעכט,

און לעהרין תורה טאג און נעכט.

ז

תנחום, אזינד ביסטו באגאנגען א שווערין,

אבער נישט פארלוירען זענען דיינע טרערין.

דיין געבעט האט דערגרייכט, ביז צום כסא הכבוד,

און אויך ביז צו מלך דוד.

האב חרטה אויף דיינע שלעכטע רעיונות,

ווייל דער אויבערשטער, איז אן אבי יתומים און מוחל עוונות.

2 א אידישע מאמע

איך וויל פון אייך א קושיה פרעגין, עטנפערט ווער עס קענט,

מיט וועלכין טייערין פארמעגען שענגט גאט אונץ אלעמין,

מען קויפט דאס פאר קיין געלט נישט, מען באקומט דאס נאר אומזיסט,

אין ווען מער פארלירט זי אוי ווע'.

ב

אין וואסער אין פייער וואלט זי געלאפין פאר איהר קינד,

נישט האלטין זי טייער וואלט דאך געוועהין די גרעסטע זינד,

ווי גליקליך און רייך, איז דער מענטש וואס האט, אזא מתנה שיין,

געבענטשט פון דעם גרויסען גאט.

נאר א אלטיטשקע אידישע מאמע, מאמע, מיין.

ג

א אידישע מאמע,

עס איז נישטא קיין בעסערס אויף דער וועלט,

א אידישע מאמע,

דעם איז פינצטער ווען זי פעלט,

ווי שיין און ליכטיג איז אין הויז, ווען די מאמע איז דא,

ווי טרויריג פינצטער ווערט, ווען גאט נעמט זי צו, אויף עולם הבא.

נאר אן אלטיטשקע אידישע מאמע, מאמע מיין.

3 הבט משמים וראה

גאטעניו גיב א קוק אראפ פון הימל און זעה.

כי היינו לעג, און די מאכסט א שוואג, מדוע אשמנו מכל עם!

יעדעס פאלק אויף דער ערד, האט מער פון אונץ א ווערט.

זייער בלוט איז ריין, און אונזערס איז געמיין,

ווי ביסט די, די שופט בין דם לדם!...

ב

עס הייסט, אתה בחרתנו מכל העמים ואהבת אותנו ורצית בנו,

אבער היינט ווען מיר זענען צושפרייט אויף שבעה ימים.

פרעגין מיר דיך גאטעניו, במה אהבתנו, אוי במה אהבתנו.

ג

יעקב איז געליבט און עשו איז פארהאסט,





יידישע לידער - 627

דערפאר זיצט ער אין שטוב, און יעקב אויף דער גאס,

עשו האט פארמעגין אין יעקב איז פארשולדיגט,

פאר וואס ז'שע גאטענו, זאג דאך טאטענו.

ד

אמת מיר האבין דאך זעהער פיעל געזינדיגט פאר דיר,

נו אבער די אנדערע אומות, האבין דען מער זכויות פון אונץ.

ה

איך וויל דיר ישראליק'על זאגען, נישט איך בין שלעכט,

כאטש די טיסט דיך באקלוגען, און מיינסט אז די ביסט גערעכט,

וואס טויג מיר דיין תפילה, דיין געוויין און געשריי,

אז פון שנאה און קנאה ביסטי תמיד נאך נישט פריי.

ו

די ביסט טאקע א בעל רחמנות, אין אן אכזר דער נעבין,

פאראיינעם שענקסטי טאקע מתנות,

אין דעם צווייטען לאסטי נישט לעבין.

ז

אין די ברכה: על חרבך תחיה, האב איך געגעבין פאר עשו'ן למחיה,

אבער די יהודה'לה האסט איין אנדער לידעלע, ואהבת לרעך כמוך.

ח

עבירות שבין אדם למקום יום כפור מכפר עליהם.

אבער עבירות שבין אדם לחברו, ווער קען דאס דיר דען מוחל זיין.

שובו שובו מדרכיכם הרעים.

ט

און קלאפט אייך ווייניגער ועל חטאים, אין פאסט בודאי ווייניגער.

אין לאזט אויך יענעם עסען, אז יענער דארף עסען, דארפט איהר דאך נישט פארגעסין.

אזוי ווי די ביסט מקפיד בין כשר לטריפה, לאך אויך נישט אינטער יענעמס וואנט.

און ווארעם דיך נישט אהן ביי יענעמ'ס שריפה.

אין וויז אויך נישט אויף יענעם מיט דער האנט.

י

און אזוי וועט אויפשיינען דער מארגען שטערין, און וועט באשיינען

די גאנצע וועלט. אין דיינע תפילות וועל איך דערהערין.

אין די שכינה וועט ריען אויף דיין געצעלט, אין די וועסט זיין מיין,

אין איך וועל זיין דיין.

און אויף דער גאנצער וועלט וועסטי דער גליקליכסטער זיין,

נו זאגט ז'שע אלע אמן אמן.

4 בעלז

מיין שטעטעלע בעלז, מיין היימעלע דארט,

ווי איך האבא מיינע קינדישע יאהר'ן פארבראכט. (פזמון)

ב

צי זענט איהר שוין געוועהין אמאל אין בעלז.

מיין שטעטעלע בעלז, מיין היימעלע דארט ווי איך האבא

מיינע קינדישע יאהר'ן פארבראכט.

ג

יעדען שבת, פלעג איך לויפען מיט אלע קינדער צוזאם,

מיט דעם חומש'ל אין דער האנד, אין דער שיל אריין.

ד

ווען איך דערמאן זיך, אין מיינע קינדישע יאהר'ן, ווי א חלום,

קומט עס מיר פאר.





צי שטייט נאך דאס שטיבעלע וואס עס האט געגלאנצט,

צי שטייט נאך דאס ביימעלע וואס איך האבע געפלאנצט.

5 קופיטע קויפט

א

קאלטע נאכט א נעפעלדיגע פינצטער אומעטום.

שטייט איין אורעם, יתום'ל, טרויריג און קוקט זיך ארום.

פון דעם רעגין שיצט אים נאר א וואנט,

און א קושיקעל האלט ער אין זיין האנט.

און זיינע אויגען קיקען אויף יעדען שלים.

פזמון

קופיטע קויפט ז'שיט אין קויפט ז'שיט פאפיראסען.

טריקענע פון רעגין נישט פארגאסען.

קויפט אוי ביליג בנאמנות, קויפט און האט אויף

מיר רחמנות, ראטעוועט א יתום'ל פון טויט.

ב

אם זינסט מיין שרייען און מיין לויפען,

קיינער וויל ביי מיר נישט קויפען,

לאז מיך דא פאר הינגער נישט אויס געהין.

ג

ברעקעלעך קלויב איך אויף צו עסען אויף דעם אלטען מארק.

שלאפען איז דאך מיין געלעגער אין דעם קאלטען פארק.

אין דערצו די פאליציאנטען שלאגען מיך מיט שווערע קאנטין,

און זיי לאכען און מאכען פון מיר א שפאז.

ד

מייט טאטע האט אין דער מלחמה פארלוירען ביידע הענט.

די מאמע האט די צרות מער אויס האלטען נישט געקענט.

יונג אין קבר זי געטריבען בין איך אויף דער וועלט

אליין געבליבען, אורעם און עלענט ווי א שטיין.

ה

א שוועסטעריל האב איך געהאט שיין ווי די נאטור.

אלט איז זי געוועהין בלויז איין אונד צוואנציג יאהר.

און אז איך האב זי אויך פארלוירען האב איך שוין אללעס אונגעוויורען,

לאזט מיך דא פאר הונגער נישט אויס געהין.

6 שטיין

שטיין טייערסטער שטיין, די ביסט דאך אמאהל מיין מאמענו געוועהין.

געקענט האב איך דיך נישט, און געשטראפט האט מיך גאט,

אין א היים צוגעהין האב איך נישט ווי אהין.

געבוירען בין איך פון א שטיין דאס ווייסט דאך יעדרער

פון גרויס ביז קליין.

7 היינט איז פורים מארגען איז אויס,

גיט מיר א גראצער און ווארפט מיר ארויס.

גיט מיר א גלעזיל וויין און נעמט מיר ווידער אריין.

8 איך וויל נישט זיין קיין ישיבה בחור מעהר.





יידישע לידער - 631

איך וויל מיך שוין נישט פלאגען אזוי שווער.

ווייל די שווערסטע בעל מלאכה כ׳לעבען

איז דעם ישיבה בחור׳ס לעבען.

איך וויל נישט זיין קיין ישיבה בחור מעהר.


Дусина
Bilke
Широке



יידישע ווערטלעך,

אויסדריקען, פראזען, און שפריכווערטער וואס די בילקער יידען און אומגעגענט האבן גענוצט אין זייער טאג־טעגליכען געשפרעך

אונגעקליבן פון: ד"ר משה אביטל (דאפט־ליפשיץ)

די טאג־טעגליכע ווערטלעך וואס אונדזערע טאטעס, מאמעס, זיידעס און באבעס פלעגן ניצן אין בילקע שפיגלען־אפ די רייכע יידישע שאפונג וואס ווייזט אונז דעם גרויסען קוואל פון יידישער חכמה, פון וועלכען מיר האבן אין זיך איינגעזאפט. די אויסדרוקען וואס זיי האבען גענוצט האבן אויסגעדריקט שפאס, אירוניע, ביטול און פאראכטונג צו זאכען און מענטשען. איך בין זיכער אז מיט מיין זאמלונג פון די ווערטלעך האב איך נישט אלעס אויסגעשעפט. אוודאי זענען דא נאך אסאך מער צוזאמלען און פארשריבען ווערן.

א מענטש איז שטארקער פון אייזן, און שוואכער פון א פליג.

די זעלבע יענטע נאר אנדערש געשלייערט.

פאלג מיר א גאנג.

צי גאט און צו לייט.

עס האט נישט קיין יידישען טעם.

ער פארשטייט אים אזוי ווי דער האן דעם בני אדם.

ער איז אריינגעפאלען אזוי ווי א יון אין דער סוכה.

א מענטש טראכט און גאט לאכט.

אויף דעם גנב ברענט דאס היטעל.

קום איך נישט היינט קום איך מארגען.

מען דארף נישט בעטין אויף א נייעם מלך.

שבט ניע בראט.

ביים רוח אין די ציין.

נאכן טויט א ווייזיפ.

נישט אלעס איז פויגעלדיק.

ער וועט קיינמאל קיין מענטש נישט זיין.

דאס עפעלע פאלט נישט ווייט פונעם בוים.

עס טיט זיך אויף טיש און אויף בענק.

ער איז אזוי ווי א לעמעכיל.

דער שיכור ביז דער קרעטשמע דארף אויך האבן א טרינק.

אז א נאר ווארפט אריין א שטיין אין וואסער, קענען אים הונדערט חכמים נישט ארויסנעמען.

גיי שלאג זיך קאפ אין וואנט.

קוק מיך אן און ריר מיך נישט אן.

א מנהג ברעכט א דין.

ער לעבט נאר פון נסים.

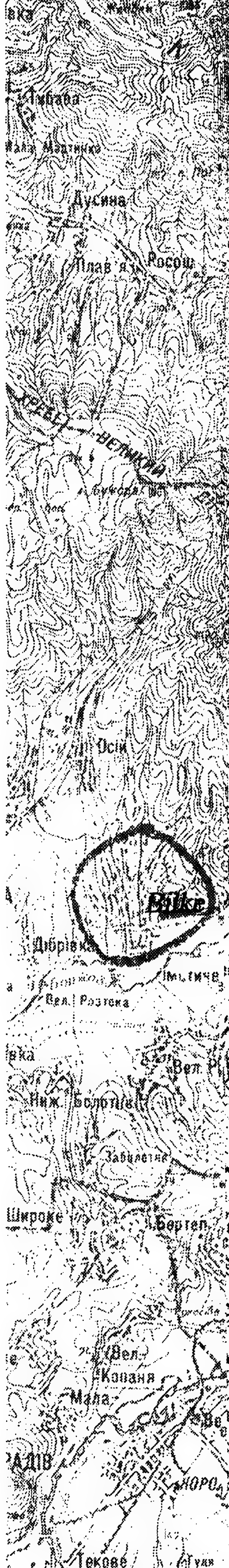
אז גאט וויל שיסט א בעזעם.

צו זאגען און ליעב האבן קאסט נישט קיין געלט.

ער קען לערנען אויף דעם שפיץ מעמסער.

ער קען די קליינע פינטעלעך.

ער איז אן אויבער חכם.





יידישע ווערטלעך, - 635

ער פעהלט יעדען מאנטיג און דאנערשטיג.

א שיסטער גייט און צוריסענע שיך.

פורים איז נישט קיין יום טוב, און קדחת איז נישט קיין קרענק.

ער איז א דאקטאר אבער ער פארשטייט נישט קיין קרענק.

ער איז א גאנצער מר בר רב אשי.

ער רעדט צו די טאכטער, אבער מיינט די שנור.

דאס יידישע גלות זאל אזוי לאנג געדוירען.

ער רעדט פאר פייער און פאר וואסער.

ער האט א דעמבעווע שטימע.

ער איז געווארן בלייך ווי די וואנט.

אפילו א בלינדער קען עס אויך זעהן.

ער איז אן עם הארץ מדאורייתא.

ער מאכט לופט געשעפטין

עס איז א סוד, ביז גאנץ בראד.

ער רעדט ווי א שטימער.

ער איז אזוי רייך ווי קורח.

ביי אים איז דאס אזוי ווי א קינדער שפיל.

ער איז שוין עובר ובטל.

דאס פינטעלע ייד.

ווען זי וואלט געקענט, וואלט זי אים דערטראנקען און א לעפעלע וואסער.

עס גייט עס אים אן, ווי דער פאר א יאריגען שניי.

א מעשה מיט א געשעפט.

א גאסט אויף א ווייל זעהט אויף א מייל.

א נאר עלטערט זיך נישט.

אזוי ווי מען בעט זיך אויס, אזוי שלאפט מען.

אסאך מלאכות און ווייניג ברכות.

מען פארלאזט זיך נישט אויף נסים.

עס איז מיר אראפ א שטיין פונ'ם הארצ'ן.

ער איז א גרויסער בעל צדקה.

ער איז א גרויסער עניו.

א שליח מצוה ווערט נישט געשעדיגט.

יעדער זעהט יענעמס פעלערס.

ער איז א גענצער קנאקער.

ער איז נישט אהער און נישט אהין.

שכל איז א טייערע זאך.

דער עיקר איז די הגדה, נישט די קניידלעך.

א שווארץ יאר אויף דיר.

קיין עין הרע.

ער טאנצט אויף אלע חתונות.

פיסטע חלומות.

פיסטע זאכען.

עס איז משיח'ס צייטן.

עס איז נישט געשטויגען, און נישט געפלויגען.

ער זעהט נישט קיין סמן ברכה.





יידישע ווערטלעך, - 637

דאס לייגט זיך נישט אויפ'ן שכל.

עס איז א מצוה, פון א חזיר א האר אויסצורייסן.

איין האנט וואשט די אנדערע.

אדער מען דארף עס נישט, אדער עס שאט נישט.

שאט'ן קען עס נישט.

דער זאטער גלויבט נישט דעם הונגעריקען.

ער פארשטייט אן ענין.

די קנאה ברענט אין אים, אזוי ווי א פייער.

עס איז שווער צו זיין א ייד.

ווער עס האט די מאה, האט די דעה.

סאיז אזוי שווער ווי קריעת ים סוף.

עס איז א הימעל געשריי.

קליינע קייען, וואס גרויסע שפייען.

א צדיק פון פעלץ.

ער האט ליעב דעם ביטערן טראפן.

עס איז געשריבען מיט קידוש לבנה אותיות.

ווי גרויס דער עולם, אזוי גרויס איז די שמחה.

גאט זאל מיך היטען פון אזעלכע פריינד.

עס איז פאראיבער אזוי ווי א חלום.

וואס וועלען מענטשען זאגען.

ער עסט ווי א פייגעלע.

כשר חזיר פיסל.

ער איז עלענט ווי א הינט.

ער האט א קאלטע נשמה.

עס איז בעסער צו פארלירן מיט א חכם, ווי צו געווינען מיט א נאר.

די זאלסט וואקסן ווי א ציבעלע מיט דעם קאפ אין דער ערד.

מען זאל דיר ארויסנעמען אלע ציין, נאר איינער זאל דיר בלייבן פאר צאהן ווייטאג.

ער האט אן אלטען קאפ.

ווי עס זענען דא אסאך בעל־בית'טעס, איז די שטוב נישט אויס־געקערט.

זי האט לאנגע האר, און א קורצן שכל.

אז צוויי זאגן אז די ביסט שיכור דארף דער דריטער גיין שלאפן.

א מענטש איז נישט קיין מלאך.

עולם גולם.

א יידינע האט ניין מאס רייד.

עס האט זיך אויסגעלאזט א בוידעם.

עס קלעפט זיך נישט א ווארט צי א ווארט.

דער טאטע מיט די ביינער.

נישט אלץ וואס גלאנצט איז גאלד.

עס טויג אויף כפרות.

א נאר ווייזט מען ניט קיין האלבע ארבייט.

צוזייט און צושפרייט.

דאפעלט איז שטארקער.

אז מען געוויינט זיך צו די צרות, לעבט מען מיט זיי אין פריידן.





יידישע ווערטלעך, - 639

אין חדש אלול ציטערט אפילו א פיש אין וואסער.

די צייט פליעט.

עס איז שוין נענטער ווי ווייטער.

עס איז שוין פאחופה.

דער מאמעס מילך ליגט אים נאך אויף די ליפן.

ער האלט זיך נאך ביי דער מאמעס פארטעך.

ער איז געבליבן ביים קינדערשן שכל.

ער איז שוין מיט איין פוס אין קבר.

דער מענטש זינדיגט און דער האן איז די כפרה.

עס זאל זיך נישט טרעפן ווי עס טרעפט זיך.

דאס רעדל דרייט זיך.

דא ליגט דער הינט באגרובן.

אז א ווארעם עסט זיך אריין אין כריין, מיינט ער אז קיין בעסערס איז נישטא.

די ערד ציטערט אונטער אים.

א שד זיצט אין אים.

איבעראל איז גיט, אבער אין דער היים איז נאך בעסער.

דער רוח זיצט אין אים.

מען קען קיין חזיר נישט זיין.

ער דרייט זיך ארום, ווי א דריידל.

לייכט ווי א פעדער.

עס איז ווערט א שמעק טאבעק.

ווי אן אויסגעבלאזן איי.

עס האלט זיך ווי שפינוועבעכטס.

עס שטייט אויף הינערשע פיסלעך.

עס וועט אויסאהלטן פון אסתר־תענית ביז פורים.

נאס ווי א קאץ.

די לופט איז אזוי דיק, מען קען עס שניידן מיט א מעסער.

אז מען שפייט אים אין פנים, זאגט ער, עס רעגענט.

אין א טייך זיינען דא פארשידענע פיש.

קאלט ווי אייז.

ער איז א חכם פון דער מה נשתנה.

שטיל ווי אויף א בית הקברות.

טריפה ווי א חזיר.

עס ציגייט זיך אין אלע גלידער.

טויב ווי די וואנט.

א ייד א חכם, גיט זיך אן עצה.

א גוי בלייבט א גוי.

קיין פינגער אין מויל דארף מען אים נישט אריינלייגן.

ער האט מער שכל אין קליינעם פינגער, ווי אנדערע אין קאפ.

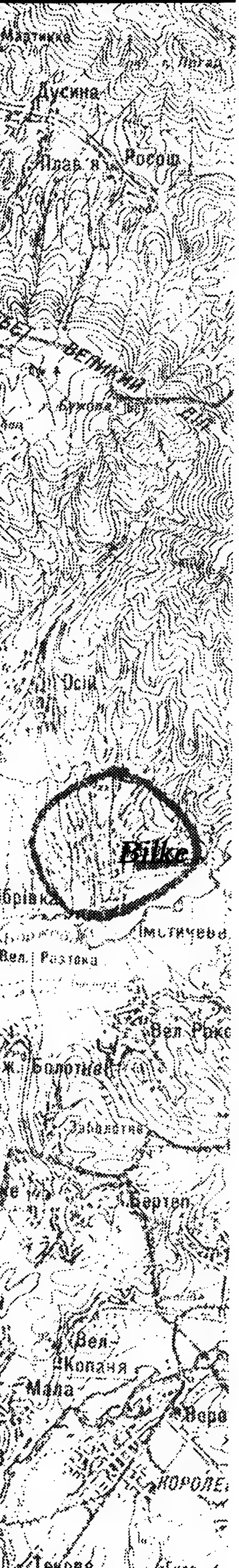
דער נאר ליגט אים אויפן פנים.

ער זעהט נישט ווייטער ווי זיין אייגענע נאז.

ער האט שכל ווי א בהמה.

ער איז אן אלטער תרח.





יידישע ווערטלעך, - 641

ער איז אזוי הונגעריק ווי דעם מילנערס הינער.

אויף אלע מיינע שונאים געזאגט.

ער מאכט זיך תמעוואטע.

דער בעסטער ליגן איז דער אמת.

אפנארן קען מען נאר איינמאל.

מען וועט דיך ברענען אין בראטן.

עס מעג דונערן און בליצן.

די וועלט מעג אינטער גיין.

די קענסט דיך שטעלן אויפן קאפ.

נישט מילכיק נישט פליישיק.

ער קען איבעררײדען א שטיין.

ווי מען נעמט זיך פאר, אזוי העלפט גאט.

ער דארף אים, אזוי ווי א לאך אין קאפ.

עס וועט העלפין ווי תהילים צי א געשוויר.

ער זיכט א נאדל אין א וואגן היי.

אומזיסט און אומנישט.

די קענסט שרייען פון היינט ביז מארגן.

גיי שריי חי וקים.

א גאנץ יאר שיכור, און פורים ניכטער.

אזא יאר אויף מיינע שונאים.

עס איז נישטא אין מויל צונעמען.

א קאץ קען אויך קאליע מאכן.

וואס פאר אווערט האט דאס.

וואס פאר א ראלע שפילט עס.

א גליק האט מיך געטראפן.

עס וועט צום שידוך נישט שאטן.

ביז דער חתונה וועט עס זיך פארהיילן.

עס איז אזוי ריין, אז מען קען עסן פון דעם בריק.

ער איז שוין אויס געשפילט.

פון דיין מויל אין גאטס אויערן.

קוים וואס ער זשיפעט.

אז מען עסט חזיר זאל עס רינען איבער דער בארד.

חיי שעה איז אויך גיט.

ער טאפט אן דעם דפק.

אן איינרעדעניש איז ערגער ווי א קרענק.

עס איז מיר פינצטער געווארן פאר די אויגען.

גאט שיקט צו די רפואה פאר דער מכה.

דער חלף ליגט אויפן האלדז.

ער זיצט ווי אויף שפילקעס.

ער שטייט ווי א ליימענער גולם.

ווי א נאר אויפן מארק.

אז א נאר גייט אויפן מארק, פרייען זיך די קרעמער.

אז מען לייגט אריין נעמט מען ארויס.

אלע שוסטערס גייען בארוועס.





יידישע ווערטלעך, - 643

עס האט אים געקאסט רבי געלט.

אלעס פאלט אים פון די הענט.

ער איז ווי א קאץ, ווי מען זאל אים נישטווארפן בלייבט ער שטיין אויף די פיס.

ער איז שוין דארכגעגאנגען דורך פייער און וואסער.

עס גייט נישט צו פוס.

נישט ארופצושלינגען און נישט אויסצושפייען.

עס טיט זיך ניטש, ווי עס רעדט זיך.

איין האנט וואשט די אנדערע (אדער די צווייטע).

זיי רייסן זיך ווי צוויי הינט.

מען הארכט אים אזוי ווי דעם קאטער.

איך האב אים פארפאקט.

ער האט זיך דאס כשר פארדינט.

אלע יונים האבן איין פנים.

נויט ברעכט אייזן.

אז די קאץ גייט אוועק שפילן זיך די מייז.

א נייער בעזעם קערט שיין.

דער פיש שטינקט פון קאפ.

אויף יענעמס בארד איז זיך גיט צולערנען שערן.

דער שטארקער איז אלע מאל גערעכט.

ווי קלענער דער עולם, אלץ גרעסער די שמחה.

רעדן צו אים, איז ווי רעדן צו דער וואנט.

לא מיט אן אלף.

איין שוואלב קען קיין זימער נישט מאכן.

א קראנקען פרעגט מען, א געזונטן גיט מען.

לעב אין לאז לעבן.

לייג דיך נישט מיט א געזונטן קאפ, אין א קראנקען בעט.

ווי מען האקט האלץ פאלן שפענער.

פאר מארגען זאל זיך גאט זארגן.

אז מען לאכט, לאכט מיט די גאנצע וועלט.

מען לעבט נישט אייביק.

ער לאכט - דער נאר שטופט אים.

אז מען וויינט, וויינט מען אליין.

ער קרעכצט ווי אן אלטער ייד.

ער טיט מרעיש עולם זיין.

ער לאכט פאר צרות.

ער לאכט מיט יאשטשערקעס.

עס פארקלעמט דאס הארץ.

אז מען וויינט זיך אויס, ווערט גרינגער אויפן הארצן.

אז מען רעדט זיך אויס, ווערט גרינגער אויפן הארצן.

עס איז מיר ארופ א שטיין פון הארצן.

ער טאנצט אויף אלע חתונות.

קליידער מאכן לייט.

ער האט א קמץ בערדל.





יידישע ווערטלעך, - 645

ער איז א גאנצער יא־טעבע־דאם.

די אויגן קריכן אים ארויס פון קאפ.

פון דיין מויל אין גאטס אוירען.

עס שטעלן זיך די האר אויפן קאפ.

עס וועט אים אויסגיין באקעם.

אז מען שטעלט נישט איין, נעמט מען נישט ארויס.

זאג נישט האפ, ביז די שפרינגסט נישט אריבער.

כאפ נישט די פיש, פאר דער נעץ.

דער אפעטיט קומט מיטן עסן.

עס איז נישטא מיט וועמען צום טיש צוגיין.

מען קען אים נישט אוועקמאכן מיט דער האנט.

ער מיינט אז ער האט אנגעכאפט גאט ביי די פיס.

מיין נשמה איז אויך נישט קיין ראזשינקע.

זיי האבן צוזאמען חזרים געפאשעט.

א פויער בלייבט א פויער.

מען זאל דאס דערציילן אין פריידן.

עס זאל אויסגיין צו זיין קאפ.

אויף אלע מיינע שונאים געזאגט.

ברעכן זאל ער זיך דעם קאפ.

עס זאל אים אפנעמען דאס לשון.

ער זאל זיין פאר מיר, א שיינע ריינע כפרה.

גיין זאל ער צום שווארצן יאר.

וואס איז אויף דער לונג, דאס איז אויף דער צונג.

ווי ער הערט נישט, אזוי זאל עס אים נישט שאטן.

אז מען שמירט פארט מען.

ווער עס האט פוטער אויפן קאפ, טאר נישט גיין אויף דער זון.

אז מען דארף דעם גנב, שניידט מען אים פון דער תליה.

ער מאכט שבת פאר זיך אליין.

מיט פרעמדע הענט, איז גוט פייער צו שארן.

איך האב שוין געפאגט און געמאזלט.

עס ברענט ביי אים אונטער די הענט.

צווישען זיי איז א דורך געלאפן א שווארצע קאץ.

צי זאגן און ליב האבן קאסט נישט קיין געלט.

דער זאטער גלויבט נישט דעם הונגעריקן.





בס"ד

מדור האנגלית

THE ENGLISH SECTION

THE BILKER MEMORIAL BOOK

SEFER ZIKARON LIKEHILAT BILKE

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EDITOR

DR. MOSHE AVITAL

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ELIEZER SCHWIMMER

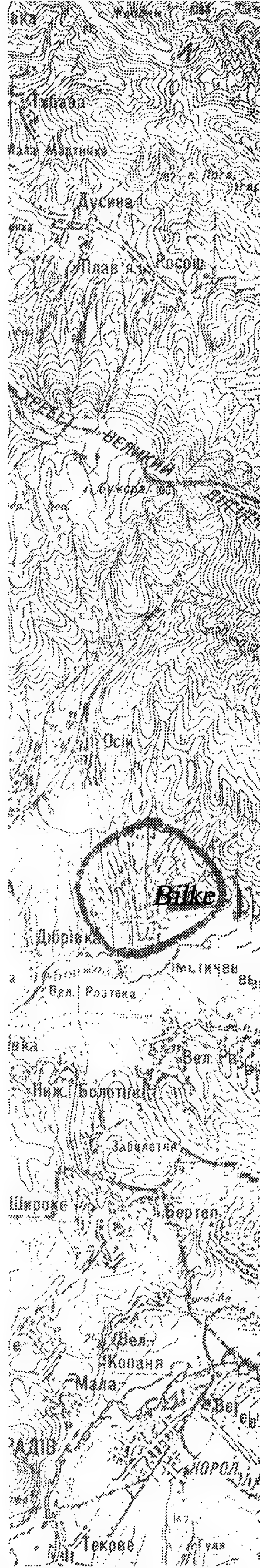
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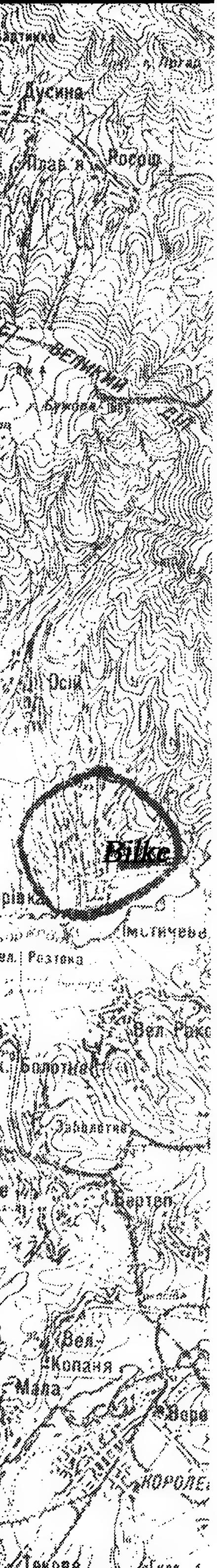
TEL-AVIV 1998

BILKE MY HOMETOWN

THAT WAS - BUT IS NO MORE



Дусина
Росош
Осій
Bilke
Дібрівка
Вел. Ростока
Ниж. Болотне
Широке
Бертеп
Копаня
Мала
Текове



Introduction

By Dr. Moshe Avital Doft-Lipschitz

More than 50 years passed since the Jewish communities of Bilke and Vicinity Kulbasavo, Ulitkes, MISTICHEV, Rakovetz, Osy, Yilnitze, Likiveh, were eradicated. Two thousand of our dear ones, our parents, brothers, sisters and other family members died in the Holocaust by the hands of the evil forces in Europe, with great suffering and torture. All the Jewish Institutions, the synagogues, the houses of learning, the "Chadarim" Hebrew schools, the Yeshivah, the mikvah, hundreds of Jewish homes, businesses, the Jewish youth clubs, and many others, have either been destroyed or taken by the non -Jewish population. Bilke and vicinity is no more Jewish it is "Judenrein". Hitler - may his name be eradicated - has accomplished his goal, the destruction of everything which was dear to us.

In the Memorial Book our landsleit tell about our town, about the rich and vibrant spiritual and cultural life, which was conducted for over three hundred years, during the fifteen generations that our community existed. In this book, one can find accounts of the calamity which befell our people during the six years of persecution and annihilation. Our landsleit who sruvived miraculously describe the agony and suffereings they endured during their captivity under inhuman conditions which the Germans, the Hungarians and other collaborators inflicted upon them. In it we Also find stories of heroic endurance and strong will to live so that they can leave a legacy for future generations.

During the Holocaust the few of us who struggled to survive, harbored in our hearts a deep Jewish pride which we carried along wherever we were driven by the Nazi beast. When the trumpet of freedom was finally

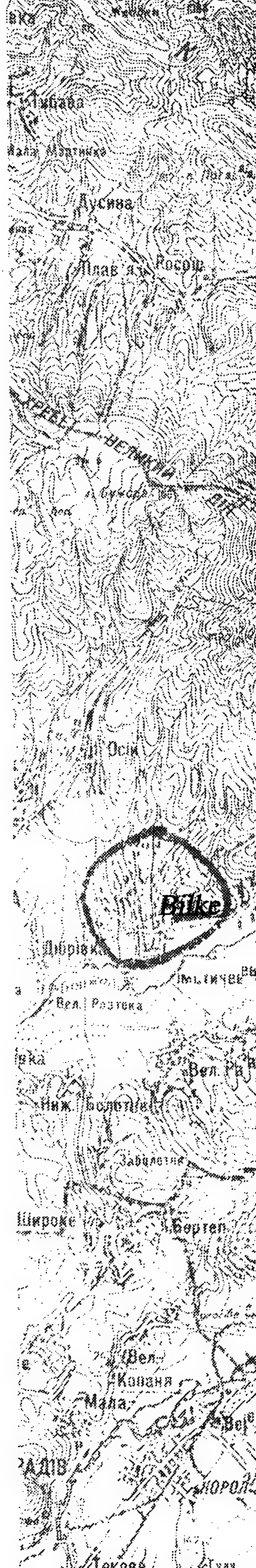
sounded, the Bilker survivor was transformed into a builder of a new Jewish life.

The survivors can serve as a symbol to our future generations of how a remnant of the death camps, who were almost lifeless heaps of bones turned into creative Jewish individuals. The incisive question of the prophet Ezekiel "Will these bones live again?" was given by the survivors an unequivocally positive answer. Out of the heap of helpless victims of the rule of terror became the carriers of a new Jewish life.

Since their liberation from the death camps, we the survivors applied ourselves to the revitalization of the dry bones. We rebuilt our lives, established new families and forged new links in the long chain of Jewish history.

Is there a need to justify or explain whatever is done to commemorate our Jewish community of Bilke? For no greater evil can befall a people than the loss of historical memory. Who can doubt that the secret of our unique survival upon this earth is our traditional insistence on remembering all that has befallen our people in the past, for good or ill. To recall and remember has been not only an exhortation from generation to generation, but a solemn injuncton, a sacred duty occupying an ancestral position in our culture, our ritual and liturgy and our religious observances. To dwell on the latest and most fearful and tragic chapter of Jewish martyrdom, to document what happened to our families and the entire Jewish community of Bilke, about their agony and slaughter, is not simply an act of piety towards our familes. It is, in the deepest spiritual sense an act of self preservation which we must recall and remember and tell of our tragedies, so that we can weave it into the very fabric of our being, if our descendants are to remember, if we are to survive as a people.

We the Bilker landsleit are united by our heritage of suffering, by our past and by our determination that time not be permitted to obliterate the memory of our town and community and the years of destruction of the





evil forces. The chapter dealing with the destruction of our families and our entire Jewish community of Bilke must be told and retold until they become part of one being. This is also the purpose of tnis memorial Book. We hope that it will become part of our home and of our Jewish consciousness.

We strive by this publication to enshrine in our hearts and consciousness and hopefully in the hearts and consciousness of the coming generation, the yearnings of those who died in despair, helpless and forsaken with the imperishable hope and prayer that they should be remebered forever till the end of time.



Дусина
Плав'я
Росош
Великий
Дібрівка
Вел. Ростока
Ниж. Болотне
Широке
Бертеп
Вел.
Копаня
Мала
Теково



Our Home Town Bilke

By: Dr. Moshe Avital Doft-Lipschitz

Bilke was a beautiful little town, set in a valley deep in the mountains. No fewer than six streams and rivers rushed down from the heavily forest hills. The story is told that centuries ago, a local nobleman's daughter drowned while bathing in the big river, and the grieving father gave her name both to the river and town.

The beauty of the town helped neither Jew or non Jew to escape the general poverty that prevailed in the region, known by the name of Sub-Carpathian Ruthenia. Untill World War I, this area had been the eastern territory of the Austro-Hungarian empire. Upon the dissolution of the Austro-Hungarian empire in 1918, the region was accorded to the newly created nation Czechoslovakia. The new government ruling from Prague was progressive.

Bilke had a population of about ten thousand, two thousand of them were Jews. It was not a homogeneous populace. Among the ten thousand residents of Bilke and surroundings were Ukrainians, Jews, Ruthenian, Hungarians and Czechs. As a result, the people spoke a multitude of languages. In our home we spoke Yiddish. In Cheder or Yeshiva the rabbi spoke Hebrew with Yiddish translation. In Czech school we spoke Czech and with the non Jewish populace we spoke Ruthenian, the ancient dialect of the peasants.

The Jews of Bilke then numbered over two hundred families. Since they were blessed with ten - twelve children to a family, the total Jewish population came to about two thousand. Their simple homes of brick or clay bricks were spread along or near the main road, well mixed among

non Jews.

Even the poorest families had at least a small garden in which an array of flowers, vegetables, grapes and assorted fruits grew. There was a large synagogue, which was the center of all kinds of activies and several other places of worship such as the "Beit Hamidrash". Everyone in the community knew everyone else from their daily contacts.

No family in Bilke was considered to be poor as long as it could manage to set a proper Shabbat table. My mother Pearl, may G-d revenge her death, was up at three o'clock in the morning each Friday or on the eve of a holiday to bake the traditional "Challot', cakes and bread for the week. From then on the cooking and cleaning proceeded through the afternoon. One hour before sunset the younger children brought the Shabbat noon meal in a pot, called "Chulent" to the communal oven in the great synagogue courtyard. When all pots were accounted for, the "Shamash" the sexton, Reb David Aaron Reisman closed up the front of the oven with an iron plank and sealed it with wet clay, so that the oven would retain the heat until the next morning.

A moment before sunset everyone in the family assembled at the Shabbat table to watch mother light the candles and hands covering the eyes, said the blessing that welcomed the Shabbat as "The queen of days". In our home it was traditional to light a candle for each member of the family. When Grandmother Rachel Yitah died, of blessed memory, my mother took over the number of candles she used to light. At that time my mother, may she rest in peace, lit a total of twenty four candles every Friday. This meant that the house was a splendid blaze on Friday night.

After the candle lighting, all the men of Bilke gathered in the various houses of worship. In the great synagogue, Reb Yehoshua Doft the Cantor of the community, sang the prayers assisted by a choir of his six sons. He was known as a strong tenor that could break suddenly into a falsetto, and his sons for the sweet interplay of their voices. These prayers were sent





up to heaven from a synagogue with high ceilings and very airy, with an array of biblical scenes painted overhead. Graceful candelabras provided light from above. For the holiday of Shavuot, the synagogue was decked out with fresh cuttings of green branches.

After the conclusion of the services, the men of Bilke hurried home. At the Shabbat table the entire family raised their voices in singing the traditional "Zemirot" welcoming the Shabbat and the angels of peace into their home. Reb Yehoshua recited the "Kiddush" over the wine and after him all the sons did the same. Bilke and the region were famous for its wines.

The braided "Challah" which had been coverd with a white "Challah" cloth so as not to be embarrassed that the wine had been blessed first, was cut and the blessing "Hamotzi" was recited. Then all dined on the traditional foods, fish, chicken soup, noodle pudding, stewed fruits, and cakes or fruits. Eating, singing "Zemirot" and discussing scriptures were combined into an art both subtle and regulated.

On Saturday morning the men were back in the houses of worship including the women who prayed in the upper section of the synagogue called "Ezrat Nashim" court of women. After an inspiring holy service which lasted some three hours all went home to eat the second meal of the Shabbat. The younger children hurried to the communal oven where Reb David Aaron Reisman broke open the seal of the oven. With a long handled spatula, Reb David Aaron drew out each family's pot for the noonday meal. Even in winter snows they would be too hot to touch, and the children carried them home with mittens. The afternoons were spent in naps, studies or visiting friends.

Most of the Bilker Jews traced their roots back to Galicia or the Ukraine, from which they had fled a succession of pogroms commencing with those of Bogdan Chmelnitsky in the 17th century.

Relations between Jews and non Jews were decent and correct in Bilke,

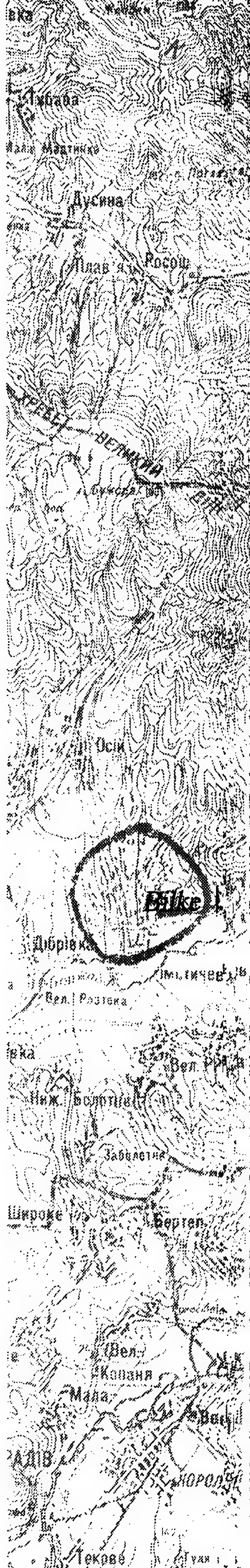
although here and there, there were anti-Semitic manifestations. Actually things were only nice on the surface but they could never forgive us for the killing of their G-d. In Bilke there was no intermarriage between Jews and non Jews, however, it was known to have happened once in the three hundred year old Jewish community of Bilke. A Jewish farm girl from an outlying part of the town insisted on marrying the Christian boy from the farm across the road. All the tears and threats in Bilke could not dissuade her. With her marriage to the non Jew she was banished from the Jewish community as well as from her family. The parents sat "shivah" as if the young daughter had died.

The Jews of Bilke understood that the rise of Hitler-may his name be blotted out- would bring nothing good to them or to any of our people. Even when the Germans took the Sudetenland, put Bohemia and Moravia under their "protection," and made a puppet republic out of Slovakia, they thought that the wicked hand would never reach them in Bilke.

As Hitler - may his name be blotted out-dismembered the Czechoslovak Republic, he threw scraps to those nations whose help he might need. To Hungary he offered the Carpathians, which they quickly accepted. This did not sit well with the local Ukranian Nationalist, who, on March 13, 1939 declared an independent Ruthenian Republic. Under immediate Hungarian attack, this republic lasted only one day. They quickly subdued the uprising of the local Ukranians.

Bilke, in particular, was a hotbed of this movement. In the synagogue that night, the Jews finished praying and hurried home in advance of the nine o'clock curfew that had been announced for the town. Among them was the cobbler Reb Moshe Benyamin Klein, an officer of the "Beit Hamidrash" the small synagogue and of the "Chevra Kadishah" the burial society. His piety and charity were well known.

Between blows of his hammer in his shop he would sing out words of scripture and sayings of the sages. He welcomed destitute wanderers to



stay at his home. It was said in fact that his house was situated at the edge of Bilke so that wanderers would see it first. That very evening, Reb Moshe Binyamin had collected some coins in the synagogue to give to a destitute man who had arrived earlier in the day at his house.

On the bridge over the first stream, on the way to his home, shots were fired. One hit him in the head. He was carried home by other congregants. Reb Moshe Benyamin Klein died before the doctor could come. Still in his hand were the coins of charity he had collected at the synagogue.

In 1940, the Hungarian government legislated decrees so called "Jewish Laws" patterned after the anti-Jewish "Nurenberg Laws". Their aim was to curtail normal activities of the Jews, requiring them to get permission to travel from town to town, engage in trade, or practice a profession. Jews were not allowed anymore to own properties. Many businesses were closed or transferred to non Jews. Loss of livelihood, property and civil rights marked the beginning of the harassment of Jews by the Hungarian authorities.

In May 1940, an order was given to mobilize all Jewish men ages 18-50 able bodied into "Munko Tabor" - forced labor battalions". These units at first performed manual labor duties in Hungary and later after the German invasion into Russia they were transported into Poland, the Ukraine and Russia to help the German war effort. These Jews built railroads, made tunnels, built airfields, trenches and other hard labor. These Jews lost their freedom. They had to wear yellow arm bands so that they could be identified as Jews. They were at the mercy of the Hungarian fascist officers who commanded these forced labor battalions. The food was bad and meager, many were sick and suffered malnutrition. Some one hundred and fifty Bilker men were mobilized into these battalions. Most of these men died in faraway places because of the harsh conditions which existed there, including my two brothers Chaim Leib and Nachum Uri Doft, may G-d take revenge for their death. Many families were left without a livelihood and struggled to meet ends. Only a handful of these recruits survived the

war.

The next blow came in August 1941 when an order was issued to deport all Jewish persons who could not certify their area citizenship. There were some families that could not prove their citizenship even though they lived in Bilke or in the area for generations, because in those days people did not keep documents and some got lost. Two dozen families of Bilke were deported on "Tishah B'av" of August 1941. Some fifty thousand stateless Jews from the Carpathians were deported across Polish borders where they fell into the hands of the Germans and their Ukraine helpers. Among them were the families of Reb Meshulam Friedman, the scholarly teacher, Yeshaya and Mendel Kalech, the sons of Reb Leibush Kalech the "dayan' and their families. Reb Itzik Yoel Bohm and family, Moshe Elazar and his family from Kolbasovo and others. On August 27, 28, 1941 at Kamenets-Podolsk they were shot and buried in mass graves.

On March 18th 1944, the Germans lured admiral Horty, the Hungarian crown price to a meeting at Schloss Klessheim and arrested him. He was taken to the concentration camp Buchenwald where all the VIP's were kept. That night the German troops occupied Hungary. With the help of the fascist party "The Cross and Arrow, they formed a government which was anxious to get rid of the Jews. Eichman with his team arrived in Budapest and organized the deportation.

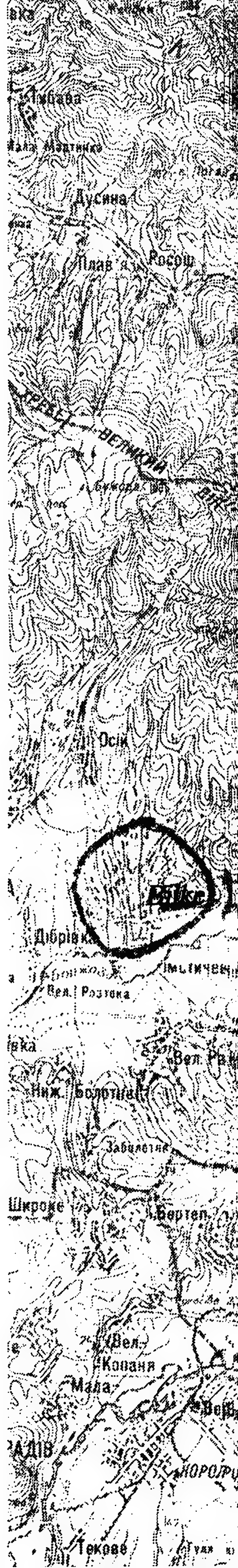
Under Hungarian police escort the Jews of Bilke assembled the day after Pesach 1944 in the courtyartd of the great synagogue. Some 1,500 Bilker Jews, children, women and the elderly were taken to the train station and loaded into boxcars. The train stopped on the outskirts of Berehovo, beside a brick factory were the Jews of Bilke and other communities were placed in a ghetto. The Jews were lodged in the open sheds where bricks normally dried. Organizing themselves quickly, they partitioned the sheds into cubicles by hanging blankets. Each family had only enough space to lie down. With the Jews arriving by hour from the surrounding villages, as well as from Berehovo itself, the fenced in and guarded population of





the brick factory soon stood at 15,000.

The ghettoization of the Carpathian Jews was the first step in an elaborate plan laid out by Eichman - may his name be eradicated- and his team. A few weeks later, the Berehovo ghetto was emptied in a few transports of about 2,500 persons each. By the end of May 1944, all the Carpathian Jews were on their way to the slaughter house Auschwitz in Poland. There they died in the gas chambers. Thus came an end to our holy and beloved community of Bilke which existed for three hundred years.



Дусина
Росош
Вел. Розтока
Широке
Копаня
Мала
Теково



Memories of Shtetl Life:

Election of our Chief Rabbi

By Isidore Reisman

In 1929, the Autonomous Israelite Community of Bilke, a small town in the Carpathian Mountains of the former Austro-Hungarian Empire, elected its Chief Rabbi. He was Naftali Tzvi Weisz, the scion of the famed Spinker Rabbi, Eisik Weisz, who had his court and yeshiva in Munkacz.

In the autumn of 1929, the young rabbi assumed his post with great ceremonial honors. A special chartered bus was to bring the rabbi and his entourage, including his venerable father and a host of yeshiva bachurim (students).

My parents and grandparents told me stories of the wonders performed by the Grand Rabbi of Spinka, one who commanded respect and admiration from his followers. His presence alone gave those who saw him a feeling of awe.

The Spinka rabbinic dynasty had a Hassidic following numbering in the hundreds of thousands throughout Central Europe. Many Hassidim frequented the Grand Rabbi's court in order to participate in prayers and meals during the holidays and special Sabbaths.

THE RABBI IS COMING

The entire Jewsih population in our town and the surrounding villages anticipated that day of the rabbi's arrival with excitement and reverence. It was a great day in the history of our area. All students of the cheder (Hebrew School) prepared to walk two kilometers to the outskirts of the

town to greet the honored guests upon their arrival. I was among a class of nine-year-old boys to trod the crushed stone main road to meet the rabbi who journeyed from his tometown to assume his new post.

The students walked to the end of town with ribbons in hand which they carried like banners. The one exception was a simple flag that my father had prepared for me with large Hebrew letters spelling "YECHI", meaning "LIVE".

The long procession of students was followed by some elders of our community riding in two horse-drawn carriages. We were told that in these carriages our new rabbi with his family would ride to the main synagogue. We were curious children, wanting to find out how the rabbi looked and to shake hands and say "Shalom Aleichem" to him. Our teacher had instructed us that it was customary to kiss the rabbi's hand when we greeted him.

As we climbed the road to the top of the hill at the edge of town, we saw an approaching bus on the horizon. We rested at the sides of the road, waiting for the bus to halt in our midst. Soon we heard sounds of singing coming from the people in the bus, and we had our first glimpse of the bearded faces at the windows. The Hebrew song of Psalms echoed: "In joy they go forth and in peace they arrive". When the bus stopped, the door opened and the first to step out was the elder Grand Rabbi of Spinka, wearing a shiny silk caftan and a spodik (sable fur hat) reserved for Hassidic dignitaries.

We all stood in awe and attention to see the face of a venerable spiritual giant. The elders of our community surged toward the Spinker Rabbi for a "Shalom Aleichem" handshake and an opportunity to kiss the rabbi's hand - in homage to a Hassidic dynasty. Our new rabbi respectfully followed his father, patriarch of Spinka. They were accompanied by yeshiva disciples who broke into song and shouts of joy.

One yeshiva student chanted in Hebrew, "Long live our





master-teacher-rabbi", and all replied "Yechi", Hebrew for "live". These ecstatic chants were repeated continuously and the young cheder students quickly learned to respond, "Yechi! Yechi! Yechi!"

Hearing these chants of "Yechi", I realized that this same word was written on my flag, in large red Hebrew letters. Instantly, I lifted my flag high, showing off my visual reinforcement to the word "Yechi!" I became a celebrity in the eyes of my cheder classmates, who were excited to have in their group the only flag carrying a message for the event.

I rose to the occasion and used the flag in the same manner an orchestra conductor lifts a baton, each time the chants of "Yechi!" were repeated. I beamed with pride when my father watched me waving the flag he had made for me. It was a marvelous experience to be a part of that welcoming scene which made lasting impressions on all who participated. Throughout my life, even during the Holocaust years. I often had vivd flashbacks of the memory of that special day. The meaning of the word "Yechi!!" became a slogan, a prayer and a hope for life.

BILKER YESHIVA - A TURNING POINT

The arrival of the new rabbi marked a turning point in the history of our small town. The town of Bilke became known as the seat of the new Bilker Rabbi, who had an established reputation as a yeshiva leader in his father's court. During the yeshiva's first year, dozens of students from many outlying villages in Carpathia and beyond flocked ot join the Bilker Rabbi's yeshiva.

The Jewish inhabitants of Bilke welcomed the prospects of a new yeshiva in their midst. Every household was canvassed personally by yeshiva students who wished to secure their daily meals. Many hard-working families considered it a Mitzva, duty, and privilege to share their meals with the worthy yeshiva students; thus, every student was provided with free meals.

This program was called "teg" (Yiddish for days). Many families gave willingly and often prepared better meals on the days the the yeshiva bachur had meals in their homes. In our own home, we offered meals for two yeshiva students one day each week.

I was young at the time but I had already noticed that we ate better on a "yeshiva day". I looked forward to the time after my bar mitzva when I would journey to a distant yeshiva. Not only was I imbued with a desire to study and experience yeshiva life. I also hoped that I would be treated to better meals.

In accordance with the accepted norm of every yeshiva in Eastern Europe, the rabbi would lecture and teach the entire student body, free of charge. Small study groups learned their Talmud assignments daily form 5:00 a.m. to 10:00 p.m.

Many students received "Smicha" (ordination) and eventually served as spiritual leaders in various communities. The yeshiva gained fame for its scholarship and it soon began attracting students from the neighboring countries of Rumania, Hungary, and Poland. Their presence in our town created a positive influence on the younger generations - many of whom later joined the yeshiva ranks, too. Bilke soon became an important shtetl which attracted many yeshiva youths who were seeking the fulfillment of Torah.

The events of the rabbi's arrival were awe-inspiring to me. When I grew up to be a yeshiva student, I chose all Spinka-affiliated Yeshivot. First, the Yeshiva of Bilker Rav. Then "Yeshivat Meharam" in Humenne, Slovakia. Lastly, THE "SPINKA YESHIVA" in Sellish, of the venerable Grand Rabbi of Spinka, O.B.M.

I





The Holiday of Passover

As It Was Celebrated In Our Home Town Bilke

By: Dr. Moshe Avital Doft-Lipshitz

In our town of Bilke, deep in the Carpathian Mountains, preparations for Passover began during the height of the winter. The women had the first task. On market day, which took place on a Tuesday, the women searched out the very best quality ducks and geese. They were brought home, and for the next few weeks, these birds were relentlessly fattened. They were actually forced to eat grains far beyond what they would have eaten naturally.

This was not, in truth, a practice in keeping with the Jewish law, which forbids causing any living creature to suffer. In Jewish law it is called "Tz¯ar Ba¯alai Chayim". This stuffing ¯called "shtopen" in Yiddish was never practiced by mother. She was a very kind person and very observant. However, the majority of families in Bilke did it.

When the birds were good and fat, the women took them down to one of the six streams that crossed our town. There, they broke through the ice of the frozen stream and washed the feathers of the birds so that they would be good and clean. Then they took the birds to Rabbi Yehoshua, the "Shochet" or the ritual slaughterer. He slaughtered the ducks and geese according to Jewish law. Taking the esophagus of the bird, he would blow it up like a balloon. If there was any scar, or any other evidence of sickness on the tissue the bird would have to be disregarded because it was "Treifa". If the duck or goose was "Kosher", Rabbi Yehoshua would cut off one leg and keep it separately. This custom was practiced only during the months

of "Tevet" and "Shevat" corresponding to December and January in the general calendar, depending on the Jewish calendar. This custom was past down from generation to generation, that one leg belonged to the "Shochet" during those months.

When Rabbi Yehoshua accumulated a number of these legs, he would distribute them to the poor people of Bilke. This gift kept many of them alive. An especially delicious and nourishing dish they would make is called "Pe-cheh". This was a kind of gelatin, made from the feet in which the meat was bathed and also preserved.

The ample fat from these birds was most important. It was rendered off and sealed into glass jars, not to be used until Passover. As the winters in the Carpathian Mountains were very cold, there was no problem of spoilage. As for the feathers, these were used for pillows and quilts. The meat itself, of course, was eaten right away.

About the same time the first steps were also taken to prepare the wheat for grinding into flour for the "Matzoth". On a winter's night, neighbors would gather in one home or another around a long absolutely clean table, covered with a tablecloth. There could be no question or even a single particle of "chametz" or leavened bread, being hidden on its surface. Wheat would be spilled over the table. With care the neighbors would pick through the kernels of the wheat, removing the impurities - chaff, stones, something or a bug. Even a split kernel was cast aside, In this way, they ended up with the very best wheat available. There were some families in Bilke who bought regular wheat for Passover. But the more observant like our family, bought only special wheat which had been literally watched over, from the moment it was cut in the field until the time it came out of the oven. Above all, this wheat had to stay dry, so that it would not accidentally start to rise or leaven. The "Matzah' baked from this special wheat is known as "Matzah Shmurah" - which means "Guarded Matzah". Among those who bought only this kind of wheat where my family and of course the family of the Rabbi Naftali Tzvi Weiss and a



few others.

Before the "Matzoth" could be made for the Jewish community of Bilke, it had to be decided who will get the concession to produce the "Matzoth". This was a decision which was put to a vote by the elders of the community. They gathered for that purpose at least two months before Passover in the side chapel of the Great Synagogue. The advantage of this chapel was that it was heated, unlike the synagogue itself, by a woodburning stove. This chapel served in winter time for worship, study and also for community meetings and affairs.

In Bilke we had about six different families who competed for the concession to bake the "Matzoth' for the community. In Hebrew they are called "Ba-a-ley Bat-eem" - or members. They were :Reb Meshulam Friedman, Reb David Aharon Reissman, Reb Noach Mechlovitch and others. These men would submit, by sealed bid, the price per kilo at which they would deliver the "Matzoth" to the community. A low price was essential because so many of the people were poor. Yet the eating of Matzah, which symbolized the bread of affliction and the journey from Egypt, was a "Mitzvah" a good deed, which had to be made affordable to the poorest of the poor.

The sealed envelopes were opened by the "Rosh Ha-ka-hal", the president of the community Chaim Isaac Rosenbaum. All the bids were read aloud. That year, the lowest bid had been submitted by Reb Meshulam Friedman. In addition, to the low price, this was a man who had other good qualities and points in his favor. He was a "melamed" a teacher in one of the better "Chadarim" - Hebrew schools. He also was a religious man, a "Yareh Sha-ma-yim one who "feared heaven".

With six streams flowing down from the mountains and through Bilke, there was no lack of water-powered mills. Each year, the Jews of our town negotiated the rent of these mills, a month or two before Passover, so that the holiday wheat could be ground into flour. Since most of these mills

belonged to gentiles, the negotiating could be delicate. Some of the owners did not want to give up their mills for such a short period of time as was required to grind the flour. Others, although they never explicitly said it, didn't want to rent to Jews.

That year, the community did rent a mill. It was in the outlying suburb of Kolbasovo. Early one morning, a small group of Bilker Jews set out in a wagon to go to "kasher"- make the mill fit for Passover use. There was Reb David Aharon Reissman, the "shamash" - sexton, Reb Meshulum Friedman, the "melamed" - teacher, who had the concession to bake the "matzoth" and the sons of the "Shochet" - Chaim Leib and Shlomo Yeshayah and also after crying and begging,the youngest son Mosheleh was finally allowed to join. For him it was an occasion which he never forgot.

All the machinery of the mill and especially the grinding stone wheel itself were thoroughly scrubbed, so as to be utterly free of any taint of "Chametz" - leavened bread. This meant not only sweeping and scrubbing every surface but also burning the surface of the grinding stones with hot coal. That is how thoroughly it had to be done.

When the process of "Kashering" was complete, the Rabbi of our community, Rabbi Naftali Tzvi Weiss, was called to inspect the premises if eveything is according to "Halacha" - Jewish Code of Law. Once he gave his okay the grinding of the Passover flour commenced. The first wheat to be ground was the wheat for "Matzah Shmurah". The reason for it was because if the regular wheat had been grounded first it would obviously bring down the "Matzah Shmurah" to the level of the regular "Matzah" through contact and contamination. So the the purest was the first ground.

This process of preparing the mill took all day and into the night. It was very late when our wagon finally returned home. Little Moshele was bragging to the other boys of Bilke, how he alone had been allowed to



take part in the important "Mitzvah' of that day.

One of the nice things about Reb Meshulum Friedman's winning the concession to bake the "Matzoth" was that he had to dismiss his school a few days earlier than usual so that he could commence the preparations for the baking of the "Matzoth". We students were full of joy that the "Cheder" school was ending earlier. Moshele was in the habit of wandering around the building where the community oven was located. In the community building three activities were going on. The "Bait Hashchita" - the slaughter house, the community oven and a "Cheder" -Hebrew school. Moshele liked to observe how the "Matzoth" were baked. All was of interest ot him: who was bringing the flour, how many "Matzoth" were baked, and so on. Sometimes, he was even given a little piece of "Matzah" to nibble. He was also allowed, from time to time to pierce the holes in the rolled out dough wich kept the "Matzah" from rising.

The oven, which served all year round, for cooking the "Chulent", by the way was "kashered"as thoroughly as the mill had been. Besides being swept clean all over and around the rooms, the oven was fired up a full twenty four hours to make sure all the "Chametz" - leavened bread was burnt out.

After a while, Moshele got up his courage and went up to Reb Meshulum his teacher - who had the concession to bake the "Matzoth", and said "Rabbi, I have a request, maybe you could hire me to make holes in the "Matzoth", here you can see I did it a few times already". To Moshele's surprise he said yes.

The process of producing the "Matzoth" started immediately after Purim. Only pious women were chosen to roll out the dough. Any young woman who was not, from a moral point of view, impeccable, was passed over. This was a decision which Rabbi Naftali Tzvi Weiss himself made on each women who applied for work. The kneading of the dough was hard work and it was done by the men. No juice, no salt or any other

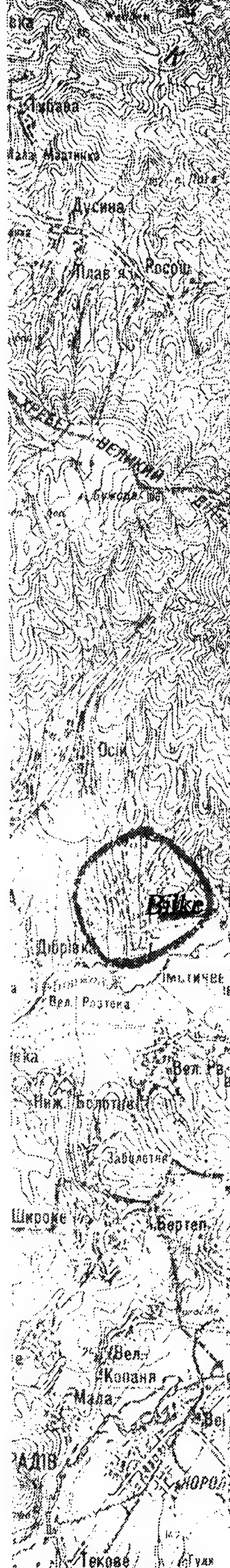
material was added to the flour. This was to fulfill the commandment in the Bible "seven days shalt thou eat unleavened bread, the bread of affliction: for thou camest out of the land of Egypt in haste (Deut. 16:3).

The water for making the "Matzah" dough had to be drawn from spring water the night before because of the possibility for the water to become "Chametz". It says in the Talmud tractate "Pesachim 94" in daytime wells are cold, and warm at night". This water which is drawn before evening is called "Mayim Shelanu" - water which stayed warm over night. So one is supposed to knead the flour only with water that has stayed the night in a cistern. As a double precaution, when this water was poured into the barrel, it was strained to be sure that no "Chametz" got into the water.

There was a "Mashgiach" - a supervisor who watched over the women as they rolled out the dough. He hurried them up because after eighteen minutes from the moment the dough was ready to roll and to put into the oven, the dough becomes "Chametz". It happens very fast. Once the dough was brought to the table where it was pierced, it was folded over a very long stick and brought to the oven.

The man actually in charge of the oven was Reb David Avaron Reissman. It was the job of a young lad to bring to Reb David Aharon the unbaked "Matzah" on a paddle at the end of a very long narrow rolling pin. The "Matzoth" would be laid across the paddle side by side. Reb David Aharon would then thrust this paddle deep into the hot oven wiggling and rolling it so that the individual "Matzoth" would come off and lie in an orderly row. This took quite some skill. But he had done it before for years and he knew what he was doing.

The baking lasted no more than two minutes; maybe even less, the oven was very hot and the "Matzoth" very thin so that was all the time it took. Then Reb David Aharon used a wooden spatula, also with a long handle, to slide out the "Matzoth". Each family brought its own flour, which they grounded in the "Kashered" mill, to the community oven and





paid Reb Meshulum Friedman for the baking. The family to whom a certain batch belonged would hold out a large basket and in it the hot baked "Matzoth" would go and then took them home. This was the procedure by which the Jews of Bilke prepared the "Matzoth" for Passover.

In the house of the Shochet's family there was a big commotion before Passover. The entire house was painted. From each room, all the furniture was removed and the house was cleaned thoroughly, and the entire house was in every way renewed. From the 13th day of Nissan, one day before Passover began, nobody would go into the house without first removing their shoes. That's how strictly things were done. It was Miriam. One of the five daughters of the "Shochet" who was in charge of preparing the house for "Pesach". She devoted herself to this task, not only putting the house in order before the Passover but also before each Shabbat and other holidays. She did it not only with attention to tiny details, but also with enthusiasm.

Two days before "Pesach" we took down from the attic the special "Pesachdikeh" dishes. These were well covered and locked in a trunk so that G-d forbid no "Chametz" should sneak in. From the oldest to the youngest, the whole family stood in a line beneath the ladder leading to the attic door, as item by item, the Passover plates, pots and other utensils were passed down. Each member of the family had some dish or other that was personally favored. In the case of Moshele, it was the salt water dish, made from crystal. Each year when this bowl was handed down from the attic, he was so happy with it. It was as if he had found a treasure all over again.

The Passover dishes were washed and dried and put on the table as if on exhibition, so that everyone could see these beautiful dishes.

In the house of the "Shochet" there were two ovens - one for cooking meat and one for dairy. Mrs. Pearl Doft, the wife of the "Shochet" allowed no crossovers, G-d forbid that a dairy dish should be put on the meat

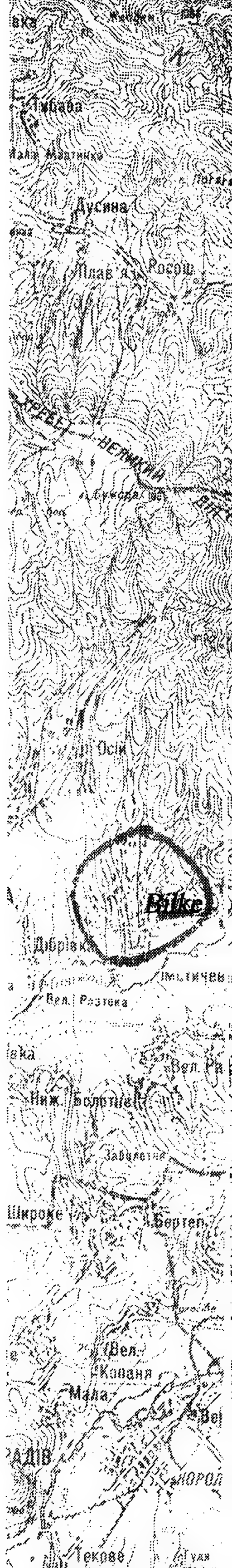
oven, or vice versa. Before "Pesach" Mrs. Pearl Doft kept the ovens going for twenty four hours, just as the "Matzah" oven in the communal building, in order to make it absolutely "Kosher" for "Passover". Such kinds of cleaning, nobody saw in any house in Bilke. If even one granule of "Chametz" had been left after cleaning of the ovens, it was surely burned away by this long period of firing.

Also the tables were washed and scrubbed. Then, to protect them, a thin, tin cover was put over them which were stored in the attic from year to year. Although the home of the "Shochet" was always very clean year round, at "Pesach" time there was a special brightness, a special whiteness.

On Passover Eve, Reb Yehoshua came home from "Shul" and performed "Bedikat Chametz" - the search for the leavened bread. This meant that he went around the house checking to see if any "Chametz" had accidentally been left. In order that one does not pronounce a blessing in vain, someone in the family placed small crumbs here and there. With a candle, a feather and wooden spoon in hand, RebYehoshua collected the crumbs and placed them in the wooden spoon. He recited the Blessing "Al Biur Chametz" - meaning that we were commanded to clear out the "Chametz" from the house.

All the "Chametz" that had been collected was wrapped in a cloth and put away until morning. Then before ten a.m. (this was a very strict limit of time), Reb Yehoshua and his sons went out in the yard and made a fire. Into the flames they tossed the wooden spoon, the feather and the cloth with the crumbs. As it burned, they recited the formula of "Kol Chamira". It is a vow that any "Chametz' still in the house, which somehow had escaped notice, should now be declared not to exist, It is a kind of legal declaration similar to selling the"Chametz' to a non Jew.

In the afternoon on "Erev Pesach" - Passover Eve, a group of men - the elite of the community gathered at the communal oven. They included the Rabbi of Bilke, Rabbi Naftali Tzvi Weiss, Reb Yehoshua and his six



sons, Reb Laybush the Dayan and his sons, Reb Yaacov Weingarten, who was also a "shochet" but was not practicing, with his sons, RebDavid Aharon Reissman and his sons, Reb Meshulum Friedman and his sons, Reb Naftali Schwimmer and his sons, and other important members of the community. There were there to bake the "Matzoth Mitzvah". At this time, only men did the entire work, the rolling of the dough, the perforation of it, so that it would no rise, and the cutting. As they worked they were singing "Hallel" - the songs of praise to G-d from the Passover service. In this way the men themselves have had the experience of baking the passoved "Matzah" which is a great "mitzvah". Of course, Reb Yehoshua and his six sons, who had lovely voices, were singing most of the time, and the whole atmosphere was very beautiful and very uplifting. When the baking was done each family rushed home with the "Mitzvah Matzoth" that he had baked.

RebYehoshua Doft did not forget to send some of these "Mitzvah Matzoth" to some "Baalei Batim", the important members in the community. Moshele and his older brother Yoseleh, who was two and a half years older, would bring packages of "Mitzvah Matzoth" to these "Baalei Batim". Moshele especially liked to make these deliveries because he would get a tip from the recipients of these packages.

In the meantime, the women of the Doft family were at home preparing the Passover Table. All the fine dishes were there and polished candlesticks with special large candles - so they would last throughout the "Seder", the red sweet wine for the "Arba Kosoth" - four cups, the "Ka-rah" the Seder plate, and "Kos Eliyahu" - the cup of Elijah the Prophet. There was also a cup for each member of the family, as well as salt water and "Mitzvah Matzoth". At the head of the table a couch was placed with pillows. This was to enact on the part of the leader of the "Seder," the "Mitzvah" of "ha-sa-vah" reclining. It is to symbolize that we are free people.

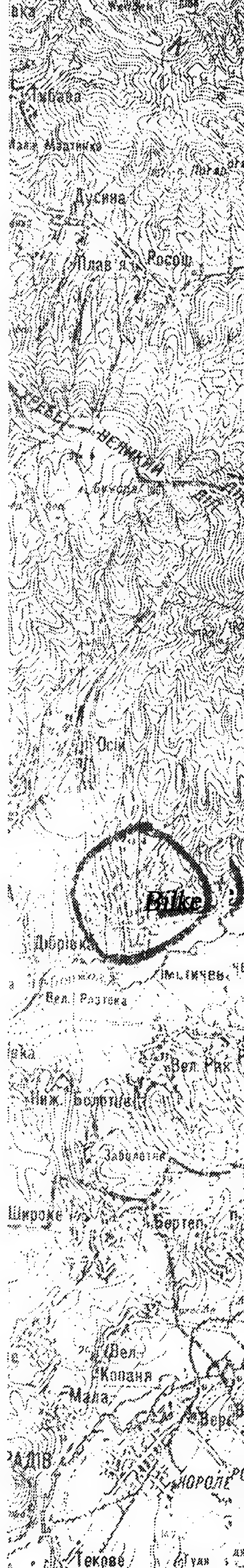
When the sun set into the trees, Mrs, Pearl Doft lit the candles. She wore a beautiful white dress with a kerchief on her head that always

matched her dress. She looked like a real Queen. She did not cover her eyes with her hands before she made the blessings - for on a holiday you are not required to cover your eyes, only on Friday night. Her lips moved in a silent prayer. When she completed reciting "Lehadlik Ner Shel Yom Tom" and "Shehecheyanu" she said "Good Yom Tov" - a happy holiday.

Reb Yehoshua put on his silk garment always made new for "Pesach" by Naftali Schwimmer the tailor. He put on his "Shtraimel" - his fur hat also special for the holiday. His six sons were also specially dressed, though only some had new clothes. Then the men went to the great synagogue which was rapidly beginning to fill up. The children of Bilke, meanwhile were roaming around comparing their new holiday clothes. Moshele was proud of his new shoes for "Pesach".

At the moment of sunset, the congregation prayed "Mincha" -the afternoon prayer. Then Reb Yehoshua, who was the Cantor as well as the "Shochet" of the community, approached the pulpit with his six sons. There in his loud yet sweet voice he sang first the "Borchu" using a special ornate melody which is designated for the three festivals in the Jewish calendar. Reb Yehoshua and his six sons were a choir known not only in Bilke but in the surrounding towns. Since this was "Lail Shimurim" - a night when the guardians of Israel watch over the Jewish people, as well as a night when a Seder had yet to take place, lasting into the wee hours of the night. Reb Yehoshua actually finished the service with a bit of extra speed. As soon as the "Mar-ariv" evening service was over, the synagogue quickly emptied out as each one rushed off to his home to start the Seder. Burning candles were seen from all the Jewish homes, which created a spiritual atmosphere.

As the men entered the house they said "Chag Sameach" a joyous holiday, the women answered with the same greeting. Reb Yehoshua put on a white robe which symbolizes freedom, and sat down on the couch at the head of the table. Mrs Pearl sat on his right, dressed in white; they looked like a king and queen. In fact, on Passover night they are called





"Melech" and "Malkah". Their faces were shining as they looked with joy at their clean house, their beautiful table and their special family.

Reb Yehoshua now turned to those seated around the table. "Pesach" is a holiday he said "that unites our people, wherever they may be, now and throughout the generations. The cup of Elijah symbolizes the announcer of the redemption and the hope of our people. The melodies we sing, have, likewise been passed on to us from previous generations. The symbols of the Passover table and the stories told in the "Haggadah" emphasize this continuity of our people. The suffering we have undergone throughout the generaions has strengthened our resolve so that, even as enemies rise up against us anew, G-d saves us from them." Then Reb Yehoshua said Moshele, since you are the youngest in the family, now you begin with "Kadesh". This is a listing of the ten parts of the "Seder", a sort of index of the "Seder" ritual. Moshele sang "Kadesh," then he explained that it means that one fills the first cup of wine and a blessing is recited over it. Chaim Leib, the oldest son in the family, then filled up all the cups. Reb Yehoshua stood up and all in the family also rose. He sang the "Kiddush" over the wine according to the Passover melody. "G-d chose us over all other peoples". He said, "to celebrate this holiday with joy - a holiday of the "Matzoth", a holiday of freedom". After Reb Yehoshua had recited the "Kiddush", each son also recited the "Kiddush" one after the other.

Then Moshele announced the next part of the Seder "Urchatz" - washing of the hands. All the men went to a bowl and washed their hands. Moshele went on saying the order of the "Seder". "Yachatz", Reb Yehoshua took the middle "Matzah," symbolizing the tribe of "Levy" and broke it in half. The larger half, he put into a cloth and hid it away for the "Afikoman" (until it is found at the end of the "seder" the service cannot be concluded. It is the children who search for the "Afikoman" -the hidden "Matzah," and a prize is awarded to the one who finds it. From this "Afikoman Matzah" a piece is given out to each person at the table).

Then they all recited together the "Motzi" and also the blessing "Al Achilat Matzah" - meaning that we were commanded to eat the "Matzah". "Magid" Reb Yehoshua lifted up the "Matzoth" and he said, "This is the poor bread of affliction..." and he continued on reading in the "Haggadah" as the entire family broke out in singing a sad melody. It was a melody that hovered all over Bilke in the night air from all the Jewish homes as the gentiles of the town slept their peaceful sleep.

Reb Yehoshua now turned to his youngest son Moshele with great love and said to him, "My son ask the four questions". With a sweet voice and a twisting melody, he did so in the Yiddish language. "My dear father", he began, I want to ask you four questions. The first one is why is it that on all other nights we eat either "Chametz" or "Matzah" but tonight we eat only "Matzah?" Then he asked the second question, and so on down through the four question. Then he said, "I have asked the questions, please, father, give us the answers.

Reb Yehoshua answered "Avadim Hayinu Lefaroh B' Mitzrayim" - "We were slaves to Pharaoh in Egypt..." and he continued to read that paragraph which explains why we were celebrating Passover. Each one at the "Seder" table read to themselves silently. From time to time, Reb Yehoshua explained interesting passages which sweetened the entire evening. He also mixed in stories and sayings which tell of wonderful things which happened to the Jewish people. The important points he emphasized by standing up which added special feelings. The melodies and stories which were heard at the Passover Sedarim had all been passed down from one generation to the next. That's how Reb Yehoshua learned from his father, and how his father learned it from his father. Who knows? Perhaps these melodies go back to the "Beit Hamikdash" - the Holy Temple in Jerusalem.

Each one of the men at the table sang certain sections as a solo. They embroidered the melody especially when they wanted to emphasize a particular passage. "Chaim Leib," the oldest son of the family, liked very



much to emphasize this passage "If G-d would not have given us the Torah, and if he had not brought us into the land of Israel "Dayenu" - it would have been enough".

And Shmuel Ztvi, the second son in line, called out "And in each generation, each person has to see himself as if he was the one who came out from Egypt".

"Marror" Moshele announced, and they passed around two different types of "Marror" or bitter herbs. One type was larger pieces and the other was ground. The women and youngsters only ate that which was ground a little bit milder. The men ate both. After quite a long time, Moshele finally announced "Shulchan Orech" meaning set the table for the meal!

When the women heard the signal, they began to serve all the courses. At this moment a very relaxed atmosphere existed in the house. With great satisfaction the women listened to the praises and compliments they received from the men with each new dish that they presented. When the meal was at last finished, Moshele announced "Tzafun" meaning that the "Afikoman" the hidden "Matzah" should be presented and each person should eat a piece from it, a "Kzayit" at least the size of an olive. Then Reb Yehoshua turned around to look for the "Afikoman", which he hid. He suspected that Moshele, who was sitting on his left probably took it. Reb Yehoshua turned to Moshele and said to him: "Okay, what should I give you to get back the "Afikoman?" Moshele thought about this for a moment and then said: "For Passover you bought me new shoes. For Shavuot" which is coming in seven weeks I want you to buy me a new suit". "Let it be so" said Reb Yehoshua. Moshele brought forth the "Afikoman" from the place where he hid it. Only then was the family able to continue with the "Seder" ritual as it is supposed to be.

When the Doft family reached the paragraph "Shfoch Cha-mat-cha" meaning "Pour out thy wrath at those who have been persecuting the Jewish people", Yosele was asked to go to the front door and open it for

"Eliyahu Hanavi" - Elijah the Prophet, It is believed by the Jewish people that at this moment at the "Seder" Elijah comes into Jewish homes and he takes a sip of wine from the cup designated for him. The entire family rose to their feet, and with great feeling recited this passage in the "Haggadah" which tells of the tremendous injustices which have been brought upon the Jewish people throughout the generations. The children looked to see, during the recitation, if Elijah had really been drinking from the cup. The door was closed and the Doft family continued to recite and sing the rest of the "Haggadah". When it came to the sentence "Leshanah Habaah Beyrushalayim "Next year in Jerusalem" the entire family joined in the singing with a special feeling. From all the Jewish houses in Bilke, such passsages could be heard as, "G-d -build soon your house!"...The mighty one will soon build his house!" "Soon, you will lead the afflicted ones to Zion in joy and in song!" It was much after midnight when Reb Yehoshua and his family completed the "Seder" in high spirits.

During Passover, the elders of the community in Bilke recounted events that had happened in Bilke many years before. Events which left a tremendous impression. Here is such a story. It happened on Passover holiday some years back when the Christian Easter holiday coincided with "Pesach". This always caused tension in the Jewish community. The Jews tried, during this period, not to show themselves too much in the eyes of the gentile population, in order not to arouse them. All the Jewish celebrations were a little restrained, so that there should be no pretext for trouble. This was something that in Jewish history, happened more than once.

The Christians in Bilke had a legend that during Easter week, the bells of their big church flew away to Rome. Obviously during the entire Easter period no bells rang in Bilke. Now there was a certain Jewish family in Bilke which had been there for many generations and had grown prosperous. One branch of the family owned a store, another a bank, still another handled big real estate transactions involving fields and vineyards.





In short they were well to do. The name off the family was Friedman.

They lived not far from the great synagogue. One of the sons of the family was "Yitzchak". One would say that he was not "all there". He had to be kept on a chain in order not to run away and perhaps hurt people. By nature, he was so violent that not even his closest family members could control him.

Only Reb Shmuel Mayer Klein, who had been a teacher of small children could handle him at all. Being very old he had retired. But he found a way of handling this young man "Yitzchak". This "Yitzchak" actually liked the old man.

Reb Shmuel Mayer would help him get dressed, feed him, and in general attend to his needs and handle him very gently. Although, Reb Shmuel Mayer was not a doctor or psychologist, he knew how to deal with the disturbed young man. He was a man simply born with a knack for it. He was easy going and a jokester. If you asked him how old he was, he would tell you in terms of "Bar Mitzvas:" "I was already six times Bar Mitzvah".

On the first day of Pesach of that year, which was also the first day of Easter week, Reb Shmuel Mayer came, as usual, to Yitzchak the insane one. When he came into the room, he saw at once, or rather sensed that there was some change that had come over "Yitzchak". What this change was; however, he was not able to say. "Take off the chain from my leg" the insane "Yitzchak" said suddenly "only for a few minutes". Reb Shmuel Mayer was afraid to oblige him, fearing that he would run away. But "Yitzchak suddenly hit the old man on the head and then grabbed one of his "Payot" - side curls, and tore it out, "If you don't unchain me I'll rip out your other "Payah" - side curl, "the insane man said.

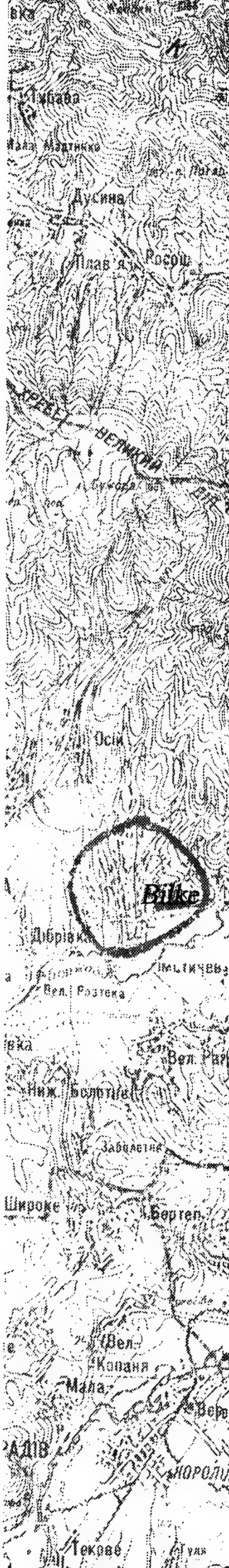
The old man saw that he had no choice. He unlocked the chain that bound "Yitzchak". The insane man began running like a wild animal. By the time Reb Shmuel Mayer had fetched the other members of the family

to search the grounds, it was as if the ground had swallowed him up.

On this first day of Pesach of that year, the Jews of Bilke gathered in the great synagogue to give thanks the Almighty for their freedom. It was spring, of course, and the weather was already beautiful. The leader of "Pesukai Dezimrah" of the preliminary service had just finsihed, when Reb Yehoshua began the "Shacharit" service according to the special festival melodies. The entire congregation had been waiting for this, and each word, each melody, elicited in them great joy.

Reb Yehoshua was also a composer of melodies. For each holiday, he would try out new tunes. The members of the community listened carefully, and afterwards each one gave his opinion. Reb Mayer Berger, who was also a bit melodic, said "L'eyla U'leyla" meaning "superb superb". During the "Shacharit" - morning service, Reb Yehoshua especially showed his strength in the prayers called "Yotzrot" and in the "Piyut" - poem called "Brach Dodi". When he reached the "Hallel" he poured out his heart to G-d. Each line had a special rhythm, a cerain musical meter. When he reached the passage "Yisrael, Yisrael B'tach Ba-shem" - "Israel trust in G-d" he would twist it and ornament it with the trill of this voice, with various innuendoes and shadings. In certain of these passages, Reb Yehoshua and his sons sang in harmony. Chaim Leib and Shmuel Tsvi sang the bass, Nachum Uri and ShlomoYeshayah were the baritones, and the two youngest, Yoseleh and Moshele, were on the high notes. Above them, however, was their father Reb Yehoshua.

After the Torah reading, Reb Yehoshua sang a special melody for the paragraph called "Ya-eyli" - "You are my G-d". It was in the form of a march, as if we are marching toward G-d". Before the "Musaf" - additional service, Reb Yehoshua put on a white gown for the singing of "Tefilat Tal" - the prayer for dew. He introduced this prayer by saying: "I am trying to express the secret existence of our people". And by this he actually prayed for dew for the land of Israel rather than there in the Carpathian Mountains, which did not count on this source of water for





crops. In Israel, this was the date that the dry season usually began.

Reb Yehoshua continued with the passage which asks that this should be a year of blessing and not curse, of life and not death, of bounty and not hunger. His voice echoed through the synagogue and it was heard all over. Twice a year Reb Yehoshua would sing this special melody, on Pesach, the prayer of "Tal" -for dew, and on "Shmini Atzeret" for "Geshem" - for rain. At the end of the service, each person came up to Reb Yehoshua to shake his hand and tell him their delight in his singing of the prayers.

It was noon. The Jews were just leaving the synagogue. The gentiles were going about their holiday business. Suddenly, the bells of the church began to ring. The town was filled with the echo of the bells. Everyone was stunned. People looked up to the church tower and asked "What was happening?" Because everyone, Jew as well as gentile knew that according to the legend the bells were supposed to be in Rome. Not for three more days, at the end of the Easter week, were they supposed to return to Bilke.

The people of the town ran towards the church where the bells continued to ring wildly. This was no melodious, gentle ringing as usual, but rather a wild urgent cacophony, as if the devil himself was in the bell tower. The young, the elderly, everyone crowded around the front of the church. There was a sense of fright, and also anger among the gentiles.

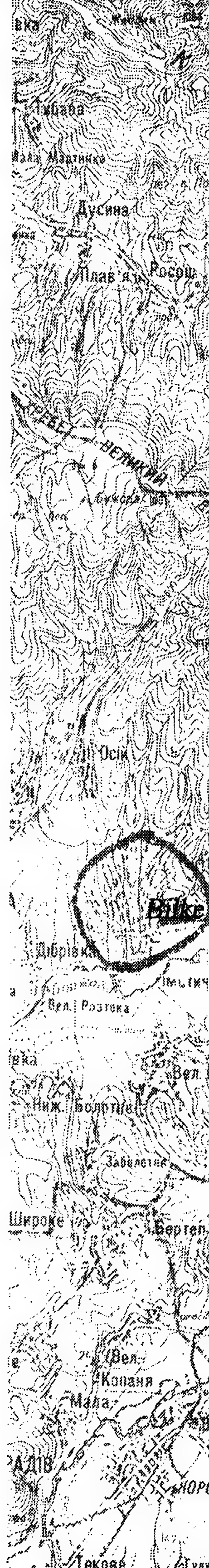
Abruptly, the ringing stopped. The sextant of the church, accompanied by several of the gentiles, climbed up into the tower. There they found Yitzchak Friedman the insane. Roughly, they brought him down. As the crowd saw who it was, hate welled up in them. They were ready, on the spot to lynch the offender. The "Goyim" - the gentiles were expressing the hatred of generations which had accumulated in their hearts. They began to beat Yitzchak the insane.

Suddenly, shouts of the police were heard: "Keep away! Keep away! They broke through the mob and rescued Yitzchak the insane, who by

now was beaten nearly to death. But he still had the strength to shout in a clear voice, "I am a Jew! You see the bells of the church did not fly to Rome!" Having shouted this with his last effort, he fell to the ground.

This incident shook up all the inhabitants of Bilke. The gentiles were totally confused. The Jews feared that this incident would cause even more hate for them than had been felt before. Who knew what the next day would bring upon them?

The holidays ended without further incident. All continued about their usual business as if the whole bizarre thing had neve happened. But the Jews of Bilke saw in Yitzchak the insane - or "Meshugener" something of a wonder. Who can evaluate a Jewish soul? Some asked and wondered. Those who pondered on the happening a little deeper also asked, who knows? Perhaps this Yitzchak is the reincarnation of a soul from a previous life who had sinned and who had to do this act of "Kiddush Hashem" - the sanctification of the name of G-d, in order to redeem himself. This story was told to the young, year after year, during the holiday of Passover.





Memories of "Kolbasovo"a suburb of Bilke

By: Frank Colb (Efrayim Josovic)

It was said that Bilke was, territorially speaking, as large as the city of Budapest. That of course was an exaggeration I am sure. Nervertheless, the town of Bilke with a population of ten thousand covered a large territory. In Bilke there were a number of suburbs consisting of sub communities, some closer and some further away from the center of town.

"Kolbasovo" was one such suburb - about a half hour walk from the center of Bilke. The Jewish community in "Kolbasovo" consisted of about thirty Jewish families at the time of the expulsion of the Jews by the local collaborators with the Hungarian Nazis - The "Nylos Party" may their name be eradicated.

About one third of the Jews of "Kolbasovo" together with a number of Jewish families of Bilke proper were expelled from their homes in August 1941, and driven to Kaminetz, Podolsk in the Ukraine where all were executed by the Germans, the Hungarians, the Ukrainians and other collaborators.

I was still at home when in 1941 a demand was made by the Hungarians that all Jews of the Carpatians must present proof of their citizenship as far as 1850. There was a scramble to obtain documents. For that purpose, I and many others traveled to Budapest to obtain the proper documents from the census records in the Budapest archives to prove that they lived in Bilke in those years during the Austro-Hungarian rule.

I was one of those who traveled to Budapest to try to get documentation

for our family and I was successful. I remember standing in front of those offices for days together with hundreds of other Jews before my turn came to enter. The Hungarians charged hefty fees for those documents.

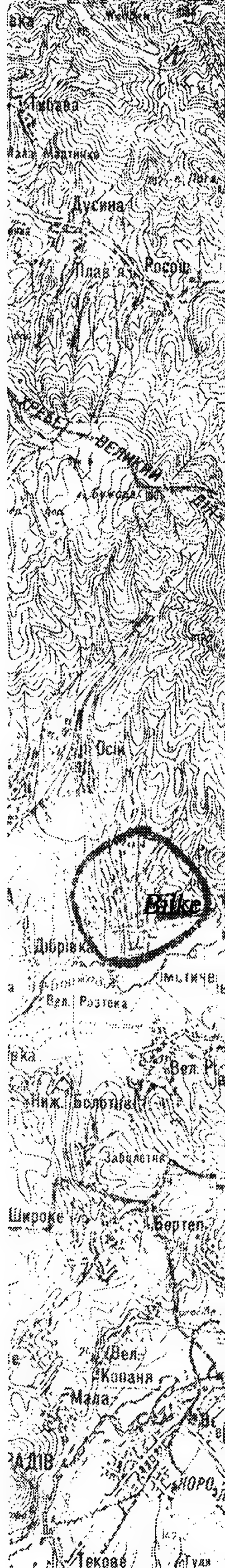
All this citizenship business was only a pretext, a cunning deception to mislead us into believing that there was still a future for the Jews of Hungary. To the sorrow of of many Carpatian Jews, those who couldn't come up with those documents were brutally expelled and annihilated.

Also in 1941 the Hungarians mobilized all able bodied men ages 18-50 into "Munko Tabor" - "Forced Labor Camps". I myself was taken to many and varied places where I was shoved and pushed, and marched, and worked to the bone. I was liberated on the 9th of May 1945 in Theresienstadt.

I was, and am the only survivor of my immediate family of seven children, four brothers and three sister, six nieces and nephews. We had a Synagogue in the "Kolbasovo" a nice and relatively modern building with a tin roof which, in addition to the "shul" also housed the community 'Cheder" Hebrew school. That's where I attended "Cheder" for many years.

It is interesting to relate how the synagogue was built. My great grandfather Reb Yosef Chayim Josovic, who was a relatively well to do man (he owned a brewery making "shlivovitz" from locally grown plums) built the first synagogue in "Kolbasovo" - a small wooden structure. Reb Yosef Chayim Josovic died in the year 1901.

At the turn of the twentieth century, two sons of Reb Zelig Josovic, the grandchildren of Reb Yosef Chayim emigrated to the U.S.A. In the year 1913, these two grandsons came home to Bilke for a visit. One Shabbat they came to the "Kolbasovo" to visit their uncle, my grandfather Reb Moshe. While attending services that Shabbat morning in the old "Bet Hamidrash" they were given "Aliyot" to the Torah as honored guests. They pledged to build a new synagogue during their "Mee Shebayrach" as a donation for the honor bestowed upon them. That was the synagogue that





served the community of the "Kolbasovo" so well till the "Churban" the destruction of our people.

For a livelihood, the people engaged in various activities. Some were farmers, a mill owner, two shoe makers, a tailor, two grocery store keepers, one dry goods store owner, a couple of "Baaley Agolot" - coachmen, and two cattle dealers. Most of the people were poor, to the point that there were days during the week when there was no bread in the house. There is not one Jew left there anymore. The majority were murdered at Auschwitz and other concentration camps, in the forced labor camps and other places. The handful of survivors are scattered around the world.



Дусина
Росош
Осій
Дібрівка
Вел. Розтока
Ниж. Болотне
Забілотне
Вел.
Копаня
Мала
Текове



Rabbi Joshua Doft Cantor

and Shochet was a Shining Light in the Darkness of the Town of Bilke!

By: Dr. Moshe Avital-Doft-lipshitz

(Mercy and truth met together; righteousness and peace have kissed each other" (Psalm 85:11)

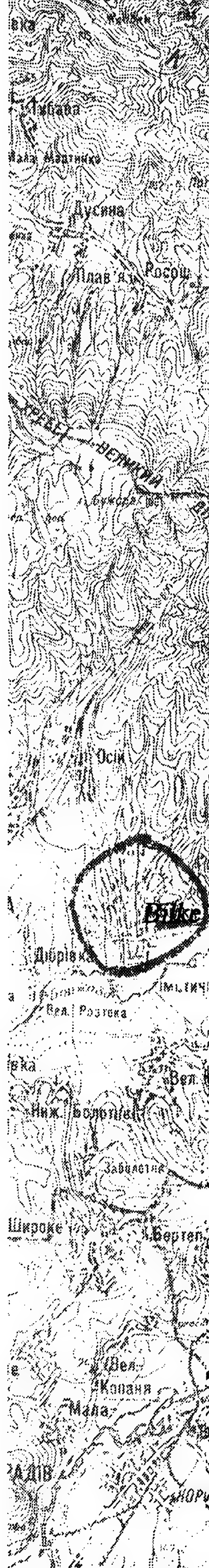
As dark clouds covered the skies of Europe and Satan got a free hand to unleash destruction, the fate of the Jewish community of Bilke in the Carpathian Mountains and among them Rabbi Joshua Doft the Cantor and Shochet of the town was sealed. Since permission was given to the evil forces they did not distinguish between the wicked and the just. During sleepless nights the image of my father, his blessed memory, appears before me as it was engraved in my mind and on the tablets of my heart. I absorbed a great deal of knowledge and ethical behavior from my father which directed my life until this very day. Over the years, I realized the great influence he had on forming my character. For all of that I keep in my heart my deep admiration which I will preserve until the end of days. All these years, I cannot get my father, mother, brothers, sisters and other dear family members out of my mind, who in life and death were not parted. The terrible Holocaust which befell our people uprooted our beloved ones. In this article, I wish to create a memorial to my father, of blessed memory, Rabbi Joshua Doft who devoted his entire life to serving his community.

Rabbi Joshua Doft, the son of Shlomo Dov and Miriam Eidel Doft was born in 1880 in the city of Zidachov Poland. At the age of five he and his

family moved to Polyne, a town in the Carpathian Mountains. In Polyne, his father Rabbi Shlomo Dov Doft was appointed Shochet. Rabbi Joshua was a descendent of a famous family of judges and Shochatim. He married Pearl, the daughter of Rabbi Abraham and Rachel Yitte Lipschitz of Zalizshe in the Carpathian Mountains. Rabbi Abraham was the son of Rabbi Shabsai Lipschitz, the chief judge of Irshava, who was a famous scholar and author. Mrs Rachel Yitte was a descendent of the "Noda Beyehuda", Rabbi Ezekiel Landa, the chief Rabbi of Prague, Czechoslovakia. Pearl was a real "woman of valor" and a great homemaker. She was beautiful, had a pleasant personality, a righteous person and a great help to her husband. Rabbi Joshua adored his wife and treated her as if she were a queen. She gave birth to and raised eleven children. Their children and other members of the family revered her.

In the year 1905, Rabbi Joshua was appointed Cantor and Shochet in Bilke, a position which he held until the day he and his family were forced into ghetto Berehovo. Some two thousand Jews lived in Bilke and its suburbs. He was revered by all of his constituents, by his behavior and way of life. His hearty behavior, his love and devotion for the members of the community and especially his concern for the ordinary folks, created the image of a popular and beloved personality in Bilke and its environs. The town of Bilke was situated in a most beautiful valley of the Carpathian Mountains in the Bereg county on the main road betwen Mukachevo and Chust. Rabbi Joshua served as the Chazan-Cantor in the great synagogue in the center of Bilke, which served as the focal point of the Jewish spirit.

Rabbi Joshua was approached many times by larger and more affluent Jewish communities with tempting offers to serve as their Cantor which he refused. His concern for the Bilke community prevented him from improving his economic situation. All who came in contact with him felt an extraordinary marvel, a special spirituality which emanated from his personality. His spiritual strength and extraordinary character uplifted and strenghtened those of the Bilke community who needed encouragement





and support.

When Rabbi Joshua walked on the path from his house to the main synagogue with his Talis and Teffilin bag under his arm, the passers by looked at him with great admiration, as if they were saying here goes Rabbi Joshua who is the pillar of the community and who is the epitome of Derech Eretz - of honor and respect. He was the Beacon which illuminated the darkness of the town, who spread heavenly light and spirit into the lives of his constituents. He possessed many good and special qualities of the admired Jew. He was a G-d fearing person, a Chasid and at the same time, a deep, caring person for his fellow human beings. He loved peace and pursued it. He was a great scholar with a vast amount of knowledge in the Talmud, Bible, Midrashim, Oral Law and many other books in Judaica. He was a pleasant person and remained so until his last days. He lived and breathed Judaism. Deep in his strong personality, was embedded a soft and sensitive soul. He was a deeply religious person who succeeded in imbuing in his constituency an uncompromising faith. Rabbi Joshua was a representative of a special generation which disappeared during the holocaust.

He had many talents which enhanced his aristocratic personality. In addition to being the Shochet in Bilke and its environs, Rabbi Joshua had a great writing talent with a pure and clear Hebrew handwriting with a special style. Each letter was like a pearl, his letters were bright and soothing to the eyes. He wrote the Ketuboth - marriage documents for all the happy couples who were married in Bilke all these years. As a specialty, he wrote the entire scroll of Esther on a postcard which he sent to the various branches of the family as "Shalach Manot" for Purim. He also prepared and edited the script of Rabbi Abraham Lipshchitz, his father in law's book "Yalkut Avraham" because of Rabbi Abraham's blindness. It was known that Rabbi Joshua produced and created things to perfection.

Rabbi Joshua always went out of his house spotless and splendidly dressed. His beard was combed and his Peiot - earlocks always curled.

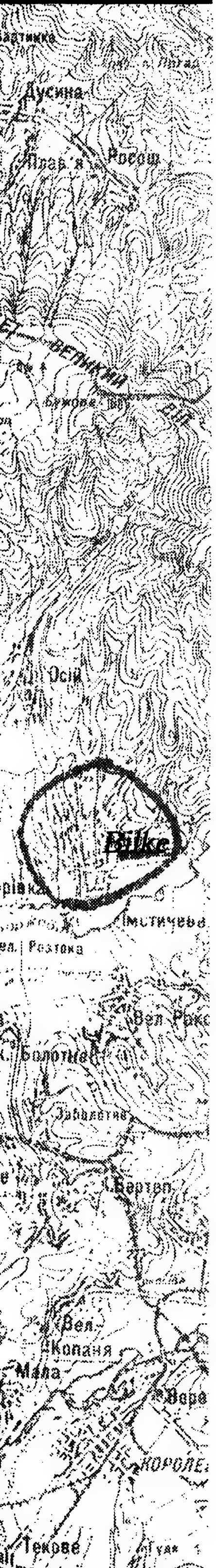
His face was bright and on his lips a pleasant smile. He had a delightful and lovely personality, he was all soul. His royal appearance, his radiant face and his extraordinary stature contributed to an honorable aura of awe that all people were moved by. His wife, sons, daughters, grandchildren and in general all his larger family loved him and honored him. He loved children with all his being and was deeply devoted to his family.

On Erev Shabbat - the Sabbath eve, Rabbi Joshua prepared the Sabbath candles in the candlesticks. After he secured the candles in the candelabra, he lit them for a moment according to tradition and also to make it easier for Mrs. Pearl to light the candles. There were thirteen souls in the family. For each person she lit a candle. When grandmother Rachel Yitte died, Pearl took on an additional eleven candles, the candles Rachel Yitte used to light each Friday so she now lit twenty four candles every Friday.

Rabbi Joshua came from a musical famiy, a talent which passed on from generation to generation. He had three brothers and one sister. Rabbi Joshua had a very strong, sweet and pleasing voice. His three brothers also had beautiful voices. His brother Tzvi Hersh was a famous cantor in Paris until he was deported to Aushwitz. Rabbi Joshua's voice had an unusual sweetness which inspired his worshippers. His singing was exalted and heavenly, as if it came from above. His renditions and melodies were rooted in holiness which one could compare to the music of the ministering angels which rose all the way to heaven. Those who heard his singing felt a Tamm Gan Eden - a taste of paradise.

Rabbi Joshua stood in front of the Aron Kodesh - holy ark, in awe as if he actually stood in front of his creator. He lifted his heart and soul to produce sweet and pleasant sounds. During the year round Jewish calendar, on the Sabbath Rosh Chodesh - new month, the three festivals, the high holidays, special days, weddings and other happy occasions as well as sad days in the calendar, and each prayer was for the right occasion with meaning, intention and devotion.





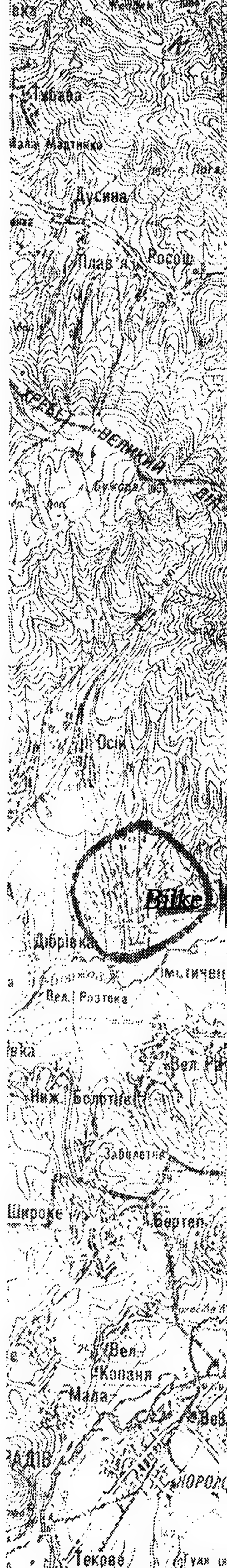
For Rabbi Joshua the melody had a special meaning and a deep mystical expression. He used to say that one has to know how to gather in the various floating sounds to compose them into a harmonic melody, which creates joy and through it one penetrates the gates of heaven. With his voice, he produced a very pleasant, soothing feeling. It was very clear and this helped to heal and comfort broken hearts. In music, he saw strong human expression which can influence the lot of a person.

During the early hours of the morning at the Selichot service when he began "Haneshama Lach" - "The soul belongs to you, O, spare thy creation". A vibration, a tremble went through the worshippers since each one felt as if his soul was attached to the creator. By his superb rendition, Rabbi Joshua caused his congregation a great deal of spiritual joy. He inspired his worshippers and at times he brought warm tears to their eyes. His prayers captured many hearts and thus strengthened the spirit of Jewish tradition, faith and Jewsih values which sanctified G-d's name. Whoever did not hear Rabbi Joshua lead his congregation in prayer has not beard prayers which come from a pure heart. His melodies were full of sensitivity, sweetness and an outpouriug soul. Chaim-Leib, Shmuel-Tzvi, and Nachum-Uri his senior sons stood on his right. Shlomo Yeshaya, Yosef and Moshe-Nechemya the younger sons stood on his left on the steps that led to the "Aron Kodesh' - holy ark. Rabbi Joshua prayed with the Nusach - mode, which he acquired from his father who inherited it from previous generations. The worshippers listened with open mouths, sat as if they were frozen from the great "Nachas Ruach" - spiritual joy which Rabbi Joshua caused them by his renditions.

A number of his melodies were familiar to the worshippers and from time to time the congregation joined his singing which added a great deal of spiritual uplift. From time to time one of the sons sang a solo and the other brothers also harmonized. Rabbi Joshua sang certain prayers with joyous melodies through which he expressed his happiness, his overflowing heart in order to give thanks to the Almighty. There were

other prayers which he sang with a broken heart with a sad melody as if he was a distraught person. There were times when he hurried with a melody as if he were running to approach a king to present him with a present. When Rabbi Joshua began the "Maariv" - evening service of the three festivals, a feeling of awe and joy overcame the worshippers. When he reached the prayer "Vayedaber Moshe" - and "Moses proclaimed the festivals of the Lord unto the children of Israel", he raised his voice very high and thus filled the synagogue with his sweet voice. On "Shavous" after the "Shacharis" - the morning prayer, before the Torah reading, Rabbi Joshua recited the poem "Akdamut" - which describes the greatness of G-d, with a special traditional melody. This melody was greatly favored and admired by the Jews of Bilke which had an extrordinary flavor. This melody established the mood of the holiday. During "Hallel" - the selection recited during the important and minor festivals, Rabbi Joshua mesmerized the audience with his original melodies which captured the hearts of the worshippers. Especially when he reached the verse "Hodu lashem ki tov" and "Ana hashem hoshia na," the congregation stood motionless and listened to his loud voice. During the holiday of "Sukkot" during the ritual of shaking the "Lulav" and "Estrog" in all the directions, he expressed his acceptance of the rule of the kingdom of G-d to whom the universe belongs.

After the Sabbath meal on Friday night, Rabbi Joshua used to review the portion of the week according to tradition once a verse of the Bible and then twice the verse of the "Targum" - the Aramaic commentary. He was an experienced Torah reader. He read the Torah every Shabbat in the main synagogue for all the years he was the Cantor. On Shabbat "Zachor" the Saturday before "Purim", for "Maftir", he read the section about the destruction of Amalek - a historic enemy of Israel. He read the passage "Zachor et asher asah lecha Amalek" - "Remember what Amalek did to you", "Timche et Zecher Amalek mitachat hashamayim lo tishckach" - "Erase the memory of Amalek under the heavens do not forget", with great feeling and loud voice. Meyer Berger, one of the members who had a good





sense of humor said: "Rabbi Joshua finished him now".

Rabbi Joshua was especially admired for his reading of "Megillat Esther" the Purim Megillah. He beautified the nusach of the Megillah by adding special melodies. He intertwined cantillation from the various modes of the trop (cantillation) into the Megillah. There were times when he raised his voice high and other times when he lowered it. His voice rang out in the shul and one could hear every word clearly even in the women's section upstairs. When he reached the four verses of redemption he recited the melody of triumph and when he reached the verse of Haman's ten sons he sang it in one breath with storm. The verses "Asher hegla meyerushalyim" - - "When the Jews were exiled from Jerusalem" and "Vehair Shushan Navocho" - "and the city of Shushan was perplexed "he read it with the melody of "Aicha" the sad melodies which emphasize the suffering of the Jewish people in exile. The larger crowd which filled the synagogue listened attentively with great interest, delight and pleasure.

During the high holidays, as Rabbi Joshua and his six sons stood in front of the pulpit ready to begin the singing and chanting it represented a special, holy and beautiful occasion. The melodies of the high holidays were special and were composed for that occasion. Rabbi Joshua was a devoted servant of G"d. he stood before the Almighty and asked forgiveness for his congregation on the Day of Judgement. His voice was pleasant and sweet which captured the heart. The members of the Jewish community of Bilke saw in their Cantor Rabbi Joshua, their true and faithful ambassador who was capable of representing them before their creator with dignity. He always emphasized the prayers which had special meaning regarding the fate of the Jewish people. For example, at "Neilah" - the concluding service "Yisrael Nosha Bashem" - "Israel shall be saved by the Lord with everlasting salvation". During the "musaf" service the section "Unesaneh Tokef" he sang the words of this very meaningful passage with special accentuation, raised and lowered his voice with colorature, changing from a strong to a lyric voice with his sons

harmonizing at various levels and cadences. At times they acted as soloists and at other times as a choral group. The entire congregation listened with great attention as they felt great pleasure, joy and staisfaction. During the "Aseres Yemei Teshuva" - The ten days of Repentance, many Jews in Bilke hummed Rabbi Joshua's melodies especially "Kevakuras Roeh Edro" - As the shepherd mustered his sheep.

At weddings, Rabbi Joshua used to welcome the groom with the greeting "Baruch Habah" and "Me Adir Al Hakol" with the accompaniament of his six sons. When the "Kallah", the bride, circled the groom seven times, Rabbi Joshua sang "Me Bon Siach" - He who understands the meditation of roses, the love of the bride, the joy of the loving groom will bless the Chatan - Groom and the Kallah - Bride. The unique poem was passed down in the family from generation to generation.

The family of Rabbi Joshua Doft the Shochet and Chazan was very special and became a sort of institution in the town of Bilke. They represented, a real solid deep rooted Jewish family. The family was the pride of the town. They had a natural noble and aristocratic posture, one of its kind. Rabbi Joshua and his wife Pearl had eleven children, five daughters and six sons: Leah, Sarah, Chaya Feige, Chaim Aryeh, Shmuel Tzvi, Nachum Uri, Miriam Eidel, Reizel, Shlomo Yeshayah, Yoseph and Moshe Nechemyah.

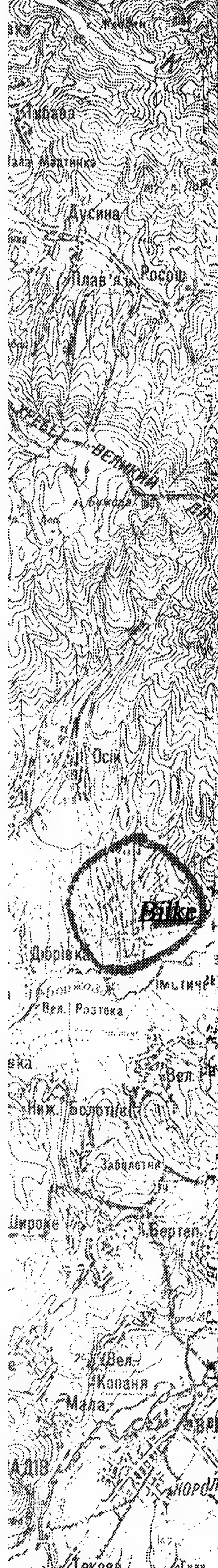
Rabbi Joshua, his family and the entire Jewish community were driven from their homes into ghetto Herehovo and from there to Aushwitz and other death camps. Rabbi Joshua, his wife Pearl, their daughter Leah and her five children, their daughter Sarah and her daugher died in Auschwitz on the third day of Sivan 1944. Chayim Aryeh and Nachum Uri perished in labor camps on the plains of the Ukraine in Russia and Yosef persished in the concentration camp Plashow in Poland. Sixteen dear souls of the immediate family perished in the terrible holocaust. Chaya Feige, Miriam Eidel, Reizel, Shlomo Yeshayah and Moshe Nechemya survived





miraculously. They settled in the U.S.A. where they raised families. Shmuel Tzvi made Aliah to Eretz Yisrael in 1937, and established a family there. The sons and daughters of Joshua and Pearl continue the golden chain of their parents.

Until this day the remnants of the survivors of Bilke who miraculously overcame the Holocaust, who settled in Israel and the U.S.A., remember Rabbi Joshua - may his memory be a blessing - with great love and reverence, which has not left their heart.


Дусина
Плав'я
Росош
Осік
Bilke
Дубрівка
Вел. Розтока
Ниж. Болотне
Широке
Вел. Копаня
Мала



There Was a Chasid
and Tzadick Whose Name was Abraham Lipschitz

By: Dr. Moshe Avital - Doft - Lipschitz

("One does not erect a memorial monument to the righteous - their words and statements are their memory". (Talmud Pesachim p.119).

The terrible Nazi holocaust which destroyed the Jewish communities of Europe, also uprooted great personalities and heads of families, who served as wonderful and exceptional examples to the Jews who lived in their midst. The tragic events which befell the Jews of the East European towns, destroyed the pure and upright way of life, which was sanctified by the many generations who, sacrificed their lives for the Torah and its commandments. The tragic holocaust interrupted the continued rich Torah creativity, which was prevalent in Eastern Europe before the destruction.

In this article, I wish to create a memorial for my beloved grandfather Rabbi Abraham Lipschitz - his blessed memory. I see it as a duty to create a spiritual memorial for my family, my community and my people. Many wonderful memories come to mind, about marvellous and revered images, who lived a creative life before the consuming fire destroyed it all. A wicked hand devastated everything, it did not pity even the young Yeshiva students or the righteous scholars.

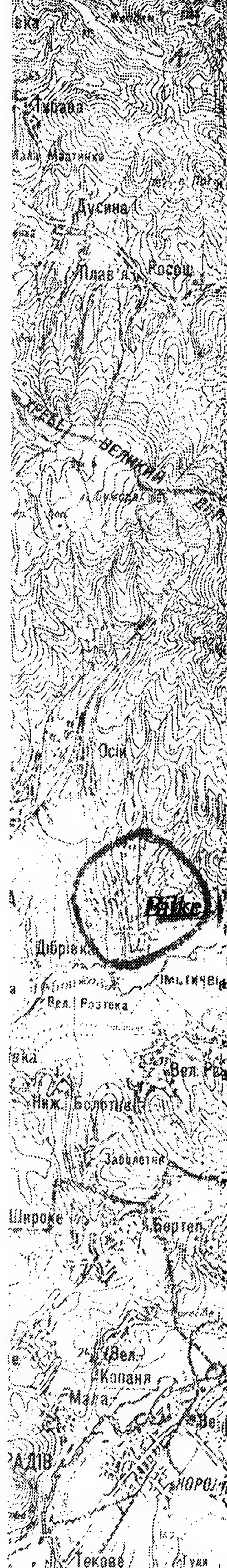
Rabbi Abraham Lipschitz, the son of Rabbi Shabsai Lipschitz, was one of those spiritual leaders, a popular revered and beloved personality in the town of Bilke and vicinity in the Carpathian Mountains. Rabbi Shabsai Lipschitz who was the chief judge of the Jewish court of the town of Irshava and the entire county, became known as a great scholar and author,

who wrote some fifteen books on Jewish laws and customs, as well as medical and psychological advice.

Rabbi Abraham was born in the town of Stretin in Galicia where his family then resided. When he was a young lad, he and his family immigrated to the Carpathian Mountains, in order to avoid the draft of Rabbi Shabsai to the Austro-Hungarian army, and to serve as a spiritual leader to the Jews of that area, who were in need of scholars and spiritual leaders.

Rabbi Avrum'che, as he was lovingly called by his followers, was appointed as a judge of the town of Zalizshe near the city of Mukachevo. After a short while he was appointed chief judge in the nearby town of Zavidov. He married Rachel Yitte, the daughter of Rabbi Chayim Leib Kahana, a descendant of the "Noda Beyehuda" Rabbi Ezekiel Landa, the chief Rabbi of Prague, Czechoslovakia. Rachel Yitte's geneology from here mother's side reaches all the way to Rashi, and from her father's side all the way to Ezra the scribe. She was beautiful, a real woman of valor, a strong personality, a righteous person and a great help to her husband. In the year 1911 a young man by the name of Joel Teitlebaum arrived in the town of Irshava. He later became known as the Rabbi of Satmar (which is located in Romania) who caused great strife in many of the Carpathian Mountain communities.

At that time Rabbi Shabsai, the father of Rabbi Abraham Lipschitz, served as chief judge of Irshava. When Rabbi Joel Teitlebaum was asked what his intentions were in the town, he answered that he had no plans, he just liked to live in this town. However, soon after his arrival, he started to infringe on Rabbi Shabsai's and other professional's territory. He tried to impose himself on various communities by threats and blackmail and demanded that they follow his dictates. He disqualified the ritual slaughterers or Shochatim who were deeply committed, religious and observant, who refused to follow him since they adhered to the great Rabbis and judges of that time for many years before him.





Some twelve towns and villages which comprised the county of Irshava refused to accept the authority of Rabbi Joel Teitlebaum and followed Rabbi Chayim Elazar Shapiro, the chief Rabbi of Munkatch. The followers of Rabbi Teitlebaum started to bully the people and introduced hooliganism which was foreign to Jewish behavior. This fight by Rabbi Teitlebaum was not for the sake of sanctifying the name of G-d. He introduced an extremism which was never practiced among Jews before. The great Rabbis of the vicinity held a "Din-Torah" a trial, and Rabbi Teitlebaum was forced to leave. He later lived in the city of Krula and from there in 1928 he settled in Satmar.

The dispute and the antagonism with Rabbi Teitlebaum and his followers also strongly affected Rabbi Abraham Lipschitz who was then judge in Zalizshe. In the introduction to this book "Yalkut Avraham", he expressed his frustration and anger toward the Satmarer and his followers in the following words: "I was persecuted and tormented by wicked people, informers, gossipers, and betrayers, however with the grace of G-d he was not able to harm me, and if not our holy Torah I would have perished in my suffering".

In the year 1926, Rabbi Abraham moved from Zalizshe to the town of Bilke. In Bilke, Rabbi Abraham's family became a sort of special institution. They represented a real solid deep rooted Jewish family. They possessed a deep and comprehensive religious belief. The entire family had a natural noble and aristocratic posture. They had five sons and two daughters. They all excelled in their studies, knowledge and abilities. This was an exceptional family, one of its kind. Rabbi Abraham's family was the pride of the town. All boasted about them from young to old. The family had great distinction for generations. Its branches spread to a number of countries. In this family one could find Torah, greatness and leadership in one place.

All the inhabitants of the area, among them great scholars, had great respect for Rabbi Avrum'che. He was a scholar with great ability for

writing, which he seemed to have inherited from his father. From his fertile pen he brought forth the important book "Yalkut Avraham". The book deals with commentaries on the Torah, interpretations on Halach, Agada (Legends) commentaries, Remez (hints), Drush (homily) and Sod (hidden secrets). The book has three parts, the first one is called "Yalkut Avraham" (Anthology of Abraham) which deals with the four sections of the Shulchan Aruch (The Code of Jewish Law). The second part is called "Vayosef Avraham" (and Avraham continued) which deals with the importance of the study of Torah. The third part is called "Avraham Ezkor" (Avraham Remembered) which deals with explanations of laws and customs concerning Shochatim and Mohalim. The other part is called "Rimzei Breshis" (hints in the word Breishis) which gives us clues for interpretation.

The book was first published in Czechoslavakia in the year 1931. The book made a great impression among scholars and Rabbis. Great Rabbis of that time gave their "Haskama," approval, of the book and praised it highly. Among those that endorsed it were: Rabbi Chayim Elazar Shapiro of Munkatch, Rabbi Leib Winkler of Madi, Rabbi Shabsai Lipschits the father of the author, Rabbi Naftali Tzvi Weis of Bilke who was the son of the Sepinker Rabbi, and many others. It is interesting to bring a few quotations of their endorsements: "His innovations and hints are pleasant and wonderful". "He assembled precious stones in his anthology". "Their reasons and arguments are sweeter than honey and nectar to the taste buds". "He made decorations and flowers for the Torah". "His words are inspiring to men and G-d alike". "His words are lovely and sweet which entice the hearts of men". "They are full of splendor and radiate brightness".

His devotion to the study of Torah knew no limits. In his introduction to his book, Rabbi Abraham tells us how important the Holy Books were to him. He knew that the "Book" is the homeland of the Jews, their possession, their luck and their domain. Nobody can exile them from the book. There is a good reason why the Jews are called "The People of the





Book". Although Rabbi Abraham lived a difficult financial and pressing life, he made every effort to purchase religious books from various sources, since he devoted all his life to the study of Torah.

He describes his thirst for books in the following words"Although I am lacking many books, I have bought a few books which are my life. I purchased them with difficulty and poverty. G-d Almighty is my witness that many times I was hungry for food because I was not able to afford both".

His book also reached the U.S.A. in the 1930's, this saved the book from being forgotten. After the Holocaust, in 1962, the book was reprinted in New York by his sons, grandchildren and his admirers. Special credit should be given to Mr. Yeshaya Karpen of Brooklyn, a grandson of the author, whose efforts made it possible to spread his fountain of knowledge among the new generations.

Rabbi Abraham was a Tzadik (Righteous) and faultless person, honest in his ways and a wise sage. A sharp mind and deeply knowledgable in all the intricacies of the Torah. For many years his book served as a special source for study and direction to many of East European Jewry. Today there is renewed interest in his book among Chasidic and Orthodox Jewry.

When Rabbi Avrum'che used to go out of his house he was always spotless and splendidly dressed. As he walked in the street people bowed their heads to him as a sign of honor and respect. This phenomenon was also practiced by gentiles as they passed him on the street. They also showed him respect. It seems that his royal appearance and radiant face and his entire personality contributed to this honorable aura of awe.

He loved his children in general and especially his grandchildren. Every Saturday afternoon the grandchildren who lived in Bilke gathered in his house in order to show their beloved grandfather the knowledge they had acquired during the week. He listened very intently and derived great nachas (pleasure) from his descendants. I remember when I was a

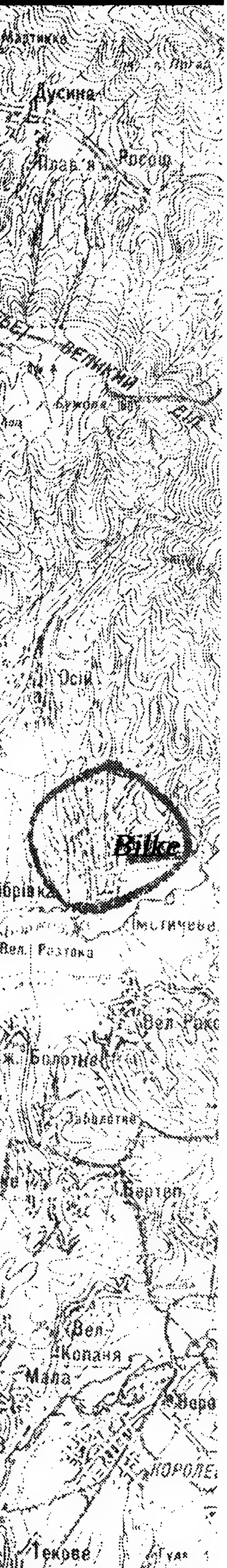
very young child, I loved to visit grandma and grandpa's house. Although I was only four or five years of age, already then I felt that my grandfather Rabbi Avrum'che was a treasured possession, holy and pure, a phenomenon we do not find anymore. Sometimes on Saturdays I carried for him his Siddur and Chumash from his home to the main synagogue in Bilke, where he worshipped for many years.

As he became older his eyes dimmed and later almost became blind. He travelled to Vienna, to a famous eye doctor where he was operated on. However, the operation did not improve his eyesight. He knew entire sections of the Torah by heart and many pages of the Talmud and its commentaries. His sons and grandsons used to come to his home to study Torah with him. His son-in-law,Rabbi Yehoshua Doft (may his memory be blessed), the Shochet and Chazan of Bilke, devoted his time to write the script of his book because of Rabbi Abraham's blindness. Rabbi Abraham expressed his appreciation for his untiring efforts in his introduction to the book.

When Rabbi Abraham became sick, a sadness descended on the family and the entire town of Bilke. His illness was serious and he was taken to the hospital in the city of Berehovo, where he was operated on. Although the operation was a success, complications developed which caused his death. The doctors gave him only a few days. His sons and daughters who lived in Czechoslovakia and Hungary were alerted to his bedside. They rushed to Bilke to be near their beloved father during his last days. A few hours before he died, Rabbi Abraham requested of his youngest grandson, Moshe the son of Pearl and Joshua Doft to his bedside. Rabbi Abraham asked him to recite with him the "Kerias Shema" (an important section from the morning and evening prayers). Shortly after that he returned his soul to his creator. As his soul departed there was a minyan (ten men) near his bed. They recited prayers and psalms as it is fitting for a revered Chasid as was Rabbi Avrum'che Lipschitz.

On the twelth day of Adar the second, 1933 Rabbi Abraham's pure and





holy soul returned to his maker. He was only sixty nine years old at the time of this death. As it was customary then, as soon as it was determined that Rabbi Abraham died, they removed his body from the bed, placed it on the floor on a simple cloth and covered him with a white sheet. Two candles in candlesticks burned at his head. His sons, sons in laws, grandsons and many members of the community recited psalms continuously in shifts. The "Chevra Kadisha" (the society which deals with the burial of the departed) took care of the "tahara' (the cleansing of the body before the burial). The "Lavayah' (funeral) took place in the main synagogue since there was not enough room inside the synagogue. Hundreds of mourners gathered in the synagogue yard. Among them women, children, men, elderly, Rabbis, judges, Shochatim, scholars and others from the vicinity, who came to pay their respects to a scholar who was revered by many. In the eulogies, an account was given of Rabbi Avrumche's wonderful deeds, his great contribution to the communities in the area, and about his righteousness, honesty and chasidus (piety).

Rachel Yitte, his wife, lived on until close to the holocaust. She died on the 29th day of Sivan 1940. She was buried in the ohel (mausileum) at the side of her departed husband Rabbi Abraham (may his righteous memory be a blessing). She was seventy seven years old at the time of her death.

After the Jews of Bilke were driven from their homes into the ghetto and from there to Aushwitz and other death camps, not one Jewish living soul remained there. Following the tragic holocaust, a handful of survivors returned to Bilke to search for their dear ones. They left Bilke soon after in great despair. The last Jew who left Bilke was Joshua Eckstein who became stuck in Bilke when the Carpathian Mountains were annexed by the Russians. He arrived in the U.S. a few years ago after many hardships. He revealed that the "Ohel" (mausileum) of Rabbi Abraham And Rachel Yitte does not exist anymore. It was taken apart by the local population. Wicked people had a hand in it. Mr. Eckstein says that the watchman of

the cemetary in Bilke is watching so that no harm should come to the matzevos (monuments) of Rabbi Abraham and Rachel Yitte (may they rest in peace and may the almighty take revenge on the wicked).





This is the Last Will

and Testament of Rabbi Abraham Lipschitz, the Son of Rabbi Shabtai Lipschitz

Baruch Hashem, Tuesday, the portion of the week "Bereshis" - Genesis

(Oct. 20, 1925, the third day of Cheshvan 5686 of the abbreviated era, my written will here in (the town) of Zavidof, may Zion and its cities be rebuilt.

Behold, a human being does not know his time, and a man is a man, and with the help of G-d, may he be blessed. I have reached old age, and as we learned in the Mishnah (the first commentary on the Bible) Avot (The Ethics of the Fathers) "at sixty to old age" (Avot 5:24) (and look in the "Tosefot Yom Tov" who says that at sixty to wisdom, and look in "Chidushe Agadot" in the Talmud tractate"Kidushin" page 28 side one, the passage that begins"at seventy to old age and at eighty to strength," who also comes to the conclusion as I did study that at sixty to old age.) And on Erev Rosh Chodesh Adar which past in good luck I becamse sixty years old.

I became feeble in all my limbs, and especially my sense of vision in my eyes became badly weakened. G-d, blessed be he in his great mercy and loving kindness, will still brighten up my eyes in our holy Torah, because they are my life and the length of my days, all the days of my existence, Therefore I said (or I decided) that while I still see to write I will write a written will in my hand writing and my signature, which will witness - compared to a hundred legal and credible witnesses.

First, I regret and confess all my sins and transgression, that I have transgressed from my first days until this day, those that are known to me and those that are not known to me, becuase, G-d forbid, not as rebellion

or unfaithfulness did I do this or this, only because of the burden and toil of making a living was I brought to this. Especially because most of my years passed and passed away with worries and misfortunes, hardships and persecutions, and pressed hard in poverty to provide for my household and my dear children, all of them beloved and all equal in goodness, by the help of G-d blessed be he to guide them in ways of the Torah and reverence. Also, my wife until one hundred and twenty, was a great help and carried the burden with me equally, to feed them and to guide them in the righteous ways of the Torah and reverence, all my sons and daughters may they live long and happily, Amen. They will witness and tell, that many times I and my wife, may she live long, were actually hungry for bread, but for them (the children) we saw to it with all our strength, that they should not lack anything so that they could devote themselves to learn our holy Torah wholeheartedly and with an unoccupied heart. Our goal was always to this end.

With the help of the Creator, blessed be he, who saw our affliction and our oppression, this need and our efforts on behalf of our sons, to raise them in the ways of our holy Toah and reverence, and he (G-d) fulfilled our wishes for good, and there is no good only Torah. All of them individually they are, thank G-d, scholars and fearful of heaven, pious and respected. They too should merit this, all of them to this, to long days and years, with nachas of holiness Amen and Amen.

So, my dear and pleasant sons and sons-in law, may they live long and happily, Amen, you know the truth, that with all our strength and our substance we did only for good for you, so may G-d have mercy as it is mentioned above. So, you should deal kindly and truly with us, after our years will be completed to try to pray at the pulpit of prayer on Saturday and Holidays, and to recite the Kaddish, as it is customary in the evening and morning, and in learning "Mishnayos" you should be very constant for the entire year, and especially during the "Shloshim" (the thirty days) and during the "Shivah" (the week of mourning), and also you should





follow the learning of "Mishnayos "as it says in my precious book (the book he wrote "Yalkut Avraham".) You should be prudent and study "Mishnayos "every Saturday night - as the holy Sabbath departs, even a little bit for the ascent of our souls. Each one of you should also donate to charity each day of the first year (after their death) according to his ability, even just a few pennies, and could even give this to "Rabbi Meir Bal Hanes fund". At the time that he will donate to charity he should say the prayer which I wrote in my precious book.

If G-d will merit me to still be alive to publish my precious book, which is to me more precious than all the world's desires, I would like to ask of my beloved sons and my upright sons-in-law, and also of my delightful and precious grandchildren, that they should try to deliberate and study my book at all times that it will be possible for them, especially during the first year on Saturdays and Holidays, and so forever so that my lips shall recite in my grave.

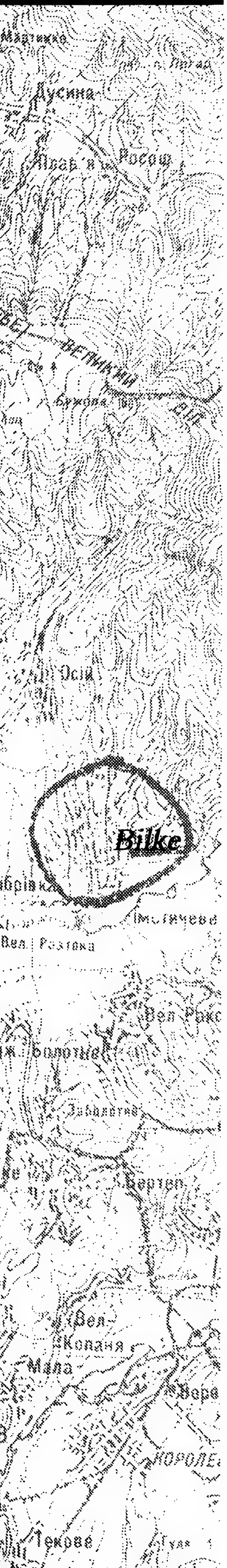
As it says in the preface of my book (see there) to transfer the place of my burial and my place of rest, it would be very pleasant for me to lie at the place of my parents, meaning in Orshava (the town near Bilke where Rabbi Shabsai and his wife are buried) below the chosen place for the esteemed, crown of our head, the master, my father, may he live a long and happy life Amen. Since there is no more room on the side of this place because on one side is resting the judge who was there (Rabbi Shabsai) and on the other side is resting my mother the righteous, may she rest in peace, only below the above place immediately under it close by without any separation.

My hope is, G-d blessed be he, that I myself shall buy for myself there in Orshava this holy plot, at this place, and if not, I will request of my sons and my sons-in law may they live long and happily Amen. That they should buy a plot for me to fulfill my wish for me to be buried near my parents. Also, my wife, may she live long, also is of this idea, and would like to be placed near me, near by below the grave of my mother and

righteous, may she rest in peace, the honorable wife.

For the ascent of our soul, before learning the "Mishnayos" they should say with their mouths, I am learning "Mishnayos" for so and so, the son of so and so, or for her the daughter of so and so - as it says in my book in the chapter"Vayosef Avraham" letter lamed dalet, and in another place as I pointed out, because the deceased are mentioned by their father, (see there) and also after the learning when they will say, I beseech you G-d full of compassion and mercy etc, it should be mentioned the name of the fathers. Also regarding the situation, for many years already we have brought soil (or dust) from the land of Israel which comes from the soil of Mount Olives in Jerusalem. There is plenty of it in one "kilo" (like two pounds) it should be divided in two halves, one half for me and one half for my wife, may she live a long life. They should follow the spreading of this soil as I write in my book chapter youd, shin samech gimel, letter koof heh, see there. Also look at "Orach Chayim" based on the sentence "now this time will my husband be joined unto me." (Genesis 29:34) In the name of our sages, (see there) and also look into the book "Bris Ovos" (this is by Rabbi Shabsai) verse 19, letter nun, see there, It will be very pleasant for us if our beloved children will do and behave as I am doing and behaving during this year after the passing away of my mother the righteous, may she rest in peace. It is already ten months that a candle burns constantly at our house, and because it should not be expensive, I bought a small lamp which is called night lamp. And so you should do, all my dear and pleasant children and my sons-in-law, the entire year after my passing away, because "The spirit of man is the lamp of the Lord" (Proverbs 20:27). Therefore my pleasant sons and sons-in-law, listen to me, and thus you should do, and so you should behave for the good of all of us, as it says above, and you will fulfill a positive Mitzvah (commandment), which is written in our holy Torah "Honor thy father and thy mother" (Exodus 20:12). There is no greater honor than what is explained in our holy books, and then the blessing of our Torah will be fulfilled among you. "Happy shalt you be, and it shall be with thee" (Psalms





128:2). As our sages explain it, "thou shalt be happy in this world, and it shall be well with thee in the world to come". Whatever I will be able to do for you after my death, in the world of truth, I will make an effort to do good for you.

One thing I will ask of the Creator may his name be blessed, that he should help me yet during my living life and with the vision in my eyes, to publish my book which is named "Yalkut Avraham" (the compilation of Abraham) which is divided into three section, that it should be published entirely and be distributed throughout the world, because this is the entire purpose and desire of my heart. After I saw that my script which was reviewed by scholars, renowned and learned Rabbis of international stature and righteousness, may they live long and happily Amen, who looked at it and derived form it great pleasure and satisfaction, and they answered and said "Barkaee" it is like the morning star (meaning that the book will light up the Jewish scholarly world like the morning star). Also, I in truth, see that I discovered and interpreted in this book of our holy Torah with the help of G-d blessed be he, things that I knew the truth, although I am poor and not worthy nor deserving of the task, only G-d blessed be he and blessed is his name, with his great mercy and his great kindness merited me to this, to keep me alive until this day. Therefore, my hope and prayer is as he helped me with his great mercy and his great kindness to see my book get to the press, Amen and Amen.

Although, it is true that a human being is a human being, and I did not know the day of my death, it is possible that I will not merit the occasion to present my book to the press, while I am still living. My soul desired and grieved very much that my book should be published, as it says in my preface, so that my lips may recite it in my grave. Therefore, I instruct in my will, that it should be printed in this manner with G-d's help may he be blessed.

I also ask, and with the ruling of the will that always on the day of my "Yahrtzeit" (the memorial day) that all my sons, may they live long

and happily, Amen, should come and gather where my place of rest will be and they should make all efforts to come so that they may unite in brotherly love on that day (meaning the Yahrtzeit). If there are circumstances which will prevent some of them from coming, for sure they will be excused from it.

Thank G-d, Tuesday, of the portion"And shall cause him to be thoroughly healed" (Exodus 21:19 - the weekly portion of Mishpatim) the year of healing (which is in Gematriah - the numerical value 22 of Shevat 5687 (Jan. 25, 1927) here in Bilke (Czechoslovakia), may the cites of Judah be rebuilt. (It seems that he is talking about healing because he had an operation on his eyes).

Especially after my pleasant son Meyer who lived then in N.Y., may his light shine, offered to donate, and wrote to me to move my residence from where I lived and from my county (Rabbi Abraham lived in Zavidof not far from Mukachevo) and establish my residence here (meaning in Bilke) may G-d guard him forever, and he (Meyer) will send me month after month a decent amount, enough for our needs. He is fulfilling his promise and he sends us all the time, with his good, pure and willing heart, with great honor and with great joy, more and more of what he undertook. (G-d blessed be he should help him with a "Refuah" - a cure and deliverance and all the best, as it is with his good heart, as the blessing upon him in our holy Torah).

My dear son Meyer, may his light shine, sends us enough money, as it is now, to cover our needs. So, also after my passing away he will send for the needs of my wife, who is your mother, may she live long. What comes out of all of this, my main purpose, is that in some way it should be concluded between my dear sons, may they live long and happily, Amen, that it should be worked out that my book should be published with the help of G-d. With this my soul, spirit and life will be complete. With this you will be fulfilling the Mitzvah- commandments, of honoring thy father, As you know, my dear sons how much my soul yearned for





this, to publish my book.

I can't continue anymore about this because of my weakness of my sight, You will understand this by yourselves and so you should do this with integrity, and in such a manner that my book will be published. It is enough of this.

I am also writing in my will that my "Shas" (the set of the Babylonian Talmud) I am giving to my dear son Mordechai, may his light shine, that he should have it for a wedding gift for his daughter, my dear granddaughter Hinde, may she live long. Because, all my sons and son-in-law may they live long and happily Amen, bought for themselves a "Shas", only my dear son, a righteous man, may his light shine, did not buy a "Shas" yet for himself, and if he can afford it he will still buy one, with G-d's help, for himself. Although, my dear son, a righteous man, may his light shine, was a help to me in money matters, nevertheless, it is self understanding that my "Shas" belongs to my son Mordechai, may his light shine.

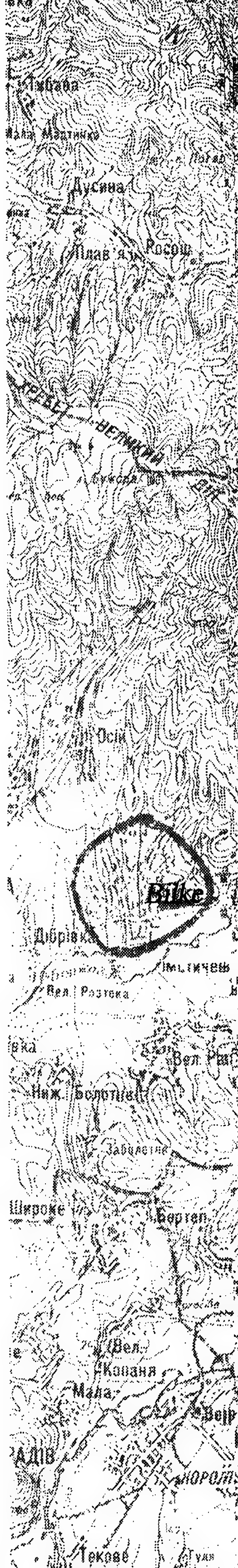
Thank G-d, Sunday "but all the children of Israel had light" (Exodus 10:23) The portion of the week "Bo" (29th day of Tevet - 22nd of January 1928). The year of blossom (in Gematriah - the numerical value is 5688-1928. Here in Bilke, may Zion and its cities be rebuilt.)

The other books should be divided among them (among the children) which they will evaluate among themselves, in peace and serenity. Nevertheless, I will ask of you my dear children, may you live long and happily Amen, that about all things whether the books or the other belongings,my dear son in-law Moshe, may his light shine, from Kashau (in Czechoslovakia) should get the largest share, becuase all of you, may you live long and happily, know the truth, that each one of you got more from, me, except my above dear son-in-law, on the contrary, he was a constant help to me, during difficult times, G-d, blessed be he should be his help, and help to you, and wherever you will turn you may prosper

and succeed each one of you, according to your heart's desire for good.

I the humble Abraham Lipschitz.

Translated by, Dr Moshe Avital Doft-Lipschitz - a grandson of Rabbi Abraham Lipschitz





The Family of Reb Moshe Aharon Blassberger

By: Dr Moshe Avital Doft-Lipschitz

Reb Moshe Aharon Blassberger - may G-d take revenge for his death - was a respected member of the Jewish community of Bilke in the Carpatian Mountains of Czechoslovakia. He was very active in communal affairs of the Jewish community of Bilke. Reb Moshe Aharon was a "Talmid Chacham" - learned man in Jewish sources, was knowledgeable in the Bible and Talmud, and devoted time for learning. He was a member of the "Chevra Kadisha" - the Jewish Burial Holy Society and a member of the Brotherhood of the study of the "Mishnah" with a festive dinner. For many years, he was the leader of the "Gabbaim" - officers of the "Chevrah Mishnayoth". He was a "Baal Tzedakah" - a generous giver to charity and looked out for the poor of Bilke, and vicinity. He also took care of Jewish wayfarers. At the turn of the 20th century, when Bilke began to develop and expand, he urged the Jewish wayfarers to come and settle in Bilke, and try out their luck in his hometown. Reb Moshe Aharon also supported various Rabbis who published holy Jewish books. He was among a number of Bilker who contributed to the publication of the "Sefer Yalkut Avraham" of my grandfather, Rabbi Abraham Lipschitz, the "Dayan and Moreh Tzedek" the "Judge" and "Shochet" who lived in Bilke later in his life. Many people used to come to Reb Moshe Aharon for advice on various matters. He was nicknamed "DER STERN ZE-ER", the star gazer, like a seer who can forsee things.

Reb Moshe Aharon - may G-d take revenge for his death - and his wife Leah, may she rest in peace, raised seven children. Three boys, Shlomo Yehoshua, and Kalman, and four girls, Rachel, Sara Feige, Yitte,

and Libah. At home, the Blassberger family spoke Yiddish. It was a family deeply rooted in Jewish tradition. A real Jewish spirit prevailed in the Blassberger home.

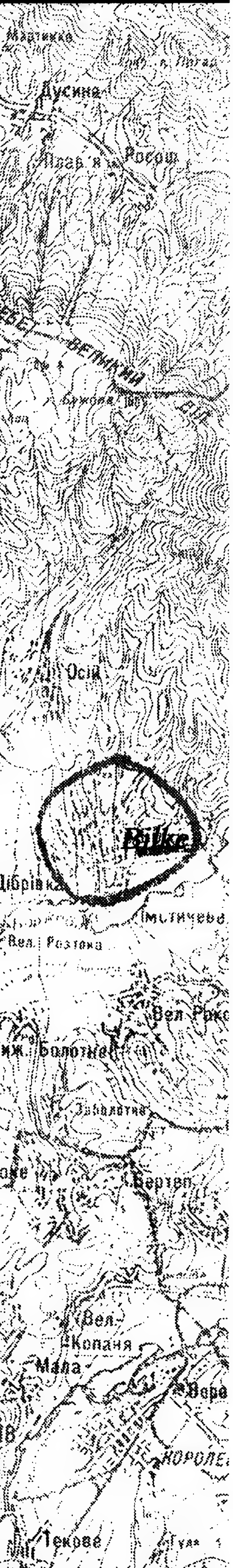
Reb Moshe Aharon made sure that his sons received a good basic Jewish education. They studied in "Cheder" and in "Yeshivoth". Kalman, especially, was a "Talmid Chacham" - a scholar who devoted time to the study of Torah even after he became a business and family man.

Although Reb Moshe Aharon was a rich man, he himself lived a simple life. He did not care for luxuries. He did not waste his money, but used his wealth wisely. The Blassberger family had a large house with many rooms. A store of all kinds of leather goods was in front of the house. In the yard, they had a smaller house for rental. My sister Leah lived in this house with her husband and children. The Blassberger family also had a large cowshed with cows and calves, a chicken coop for meat and eggs, and a large field in the back of their property. They also owned land and a number of fields around Bilke, which was toiled by non-Jews.

Reb Moshe Aharon was very successful in his business. His leather goods store was the only one in Bilke and vicinity. People came to his store from near and far to purchase raw material for making shoes, boots, sandals (for the peasants), and house slippers. The shelves were always fully stocked with all kinds and types of soles, leathers in various colors and quality, linings for shoes and boots, shoe buckles, hooks and tools for shoemakers such as hammers, needles, nails of various sizes, glue, etc. Individual customers also came to the store after they got from their shoemaker the specifications of size and type of the raw material needed for making the shoes or boots, etc. In those days it was customary to have shoes made at a shoemaker rather than buying ready made shoes. Ready made shoes were scarce and very expensive, and shoes made by a shoemaker were better and much stronger and lasted a long time.

Reb Moshe Aharon Blassberger was the head of the Blassberger family





in Bilke. He was a strict individual. He taught and instructed his children, gave them a specific direction in their lives, and taught them how to build their future. At the marriage of each of his daughters, he gave a sum of money with the condition that the son-in-law start a leather goods store in Carpatia.

His oldest daughter Rachel married Avigdor Hersh Laks. They settled in the small town of "Welka Konyata", which is near the city of "Selish", and opened a leather goods store. They gave birth to four boys, Mordechai Shlomo, Hiller, Avraham Elya, Pinchas Chaim, and three girls Gitel, Esther, and Roiza. They moved to Selish in 1926 and Avigdor Hersh died a year later at the young age of forty eight. Their oldest daughter, Gitel, was sixteen at the time, and she supported the family by working in a tobacco factory and as a seamstress. Gitel married Shmuel Chaim Lebovicz in 1934 and they continued to support her family after their marriage.

His daughter Sarah Feige married Shmuel David Gelb. They settled in the city of "Chust" where there was a large Jewish community, and opened a leather goods store. They had seven children, six girls, Baila, Blimah, Rachel, Chava, Shaindel, Raizil, and a boy Alter Shmayah.

His daughter Liba married Yaakov Eliezer Wieder. They established themselves in the town of "Doha", not far from Bilke. They also opened a leather goods store modelled after the store in Bilke. They gave birth to three boys and a girl, Shlomo, Yisrael Gedaliah, Meir, and Rachel.

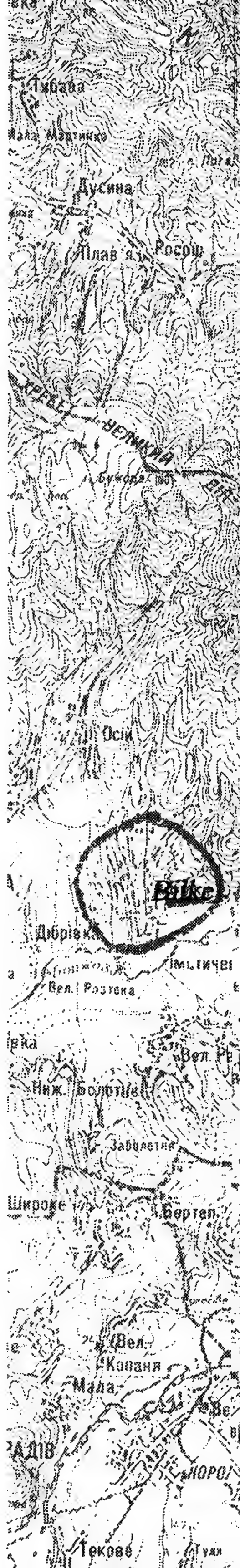
His daughter Yitte married Yitzchok Leibish Mermelstein. They settled in the city of "Selish", which had a large Jewish community. There they, too, opened a leather goods store modeled after the store in Bilke.

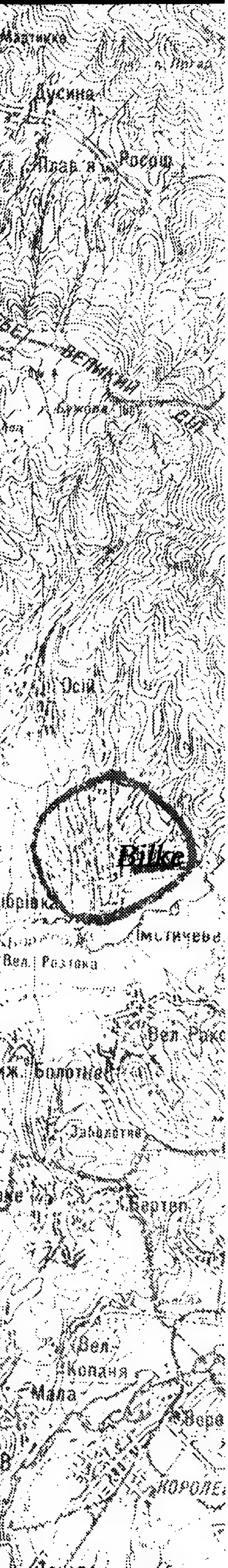
His son Shlomo married Sara Fischer and settled in Czechoslovakia in the city of Byrno. There they opened a factory of mattresses and became successful and wealthy. They gave birth to a son Alex and a daughter Olga.



בתמונה זו אנו רואים את משפחת בלסברגר (בישיבה) ר' משה אהרן
בלסברגר (האשה מאחור) גולדה בלסברגר (הבת של יחיאל צבי נוימן)
(הבנים הקטנים) (ליד ר' משה אהרן) מאיר, (מעליו) מנדי, (ושלושת
הבנות) שרה, רייזיל ומלכה. התמונה נעשתה בבילקה בחצר בית
בלסברגר כנראה בשנות השלושים המאוחרות.

In this picture (153) we see the Blassberger family (seated), Reb Moshe Aharon Blassberger (in the back standing), Golda (Neuman) Blassberger (the wife of Kalman) (the little boy her son) Meir, (above him standing) Mendy (Golda's son.
(Standing three dauhters of Golda) Sarah, Reizel and Malka). This picture was taken in Bilke in the Yard of the Blassberger family home in the late 1930.





His son Joshua married Sara Moskowitz and settled in the town of "Rachev" in the Carpatians. There he, too, opened a leather goods store modeled after the store in Bilke. They gave birth to Abraham, Beryl, Fayge Rifkah and Esther.

His youngest son Kalman married Golda, the daughter of Reb Yechiel Hersh Neuman of Bilke. The Neumans had a textile store in Bilke. They were well to do and respected people. Kalman was given a large sum of money as a bride's wedding gift by Reb Yechiel Hersh. They gave birth to two sons, Mendy and Meir, and three daughters, Sara, Raisy, and Malka.

Kalman took over the running of the business from his father Reb Moshe Aharon, and Reb Moshe Aharon devoted himself mostly to the estate, the fields, the cattle and chickens etc.

When Shmuel David Gelb, the husband of Sarar Feige in "Chust" died at a young age, and left her a widow with five young children, Reb Moshe Aharon summoned his three sons, his two daughters and sons-in-law for an urgent meeting in Bilke. He placed the responsibility of supporting Sarah Feige and her children on their shoulders. They listened to his demand and accepted the responsibility. They had great respect for Reb Moshe Aharon and also realized that he was the driving force behind their success in business.

Kalman followed in the footsteps of his father. He took over the business and ran the store. He, too, set aside time for learning Torah. He was a member of the Great Synagogue, where he and his father worshipped for many years near each other. They purchased a number of seats for the entire male family. Golda and Mrs. Leah prayed in the "Ezrath Nashim" - womens' balcony. Kalman was a member of the "Chevra Shas" - the society for studying the Talmud. He used to rise early in the morning, enter the "Pulish" - the study hall of the Great Synagogue, take a "Gemarah" from the bookshelves and study "Talmud" until the morning service. He was very charitable and a supporter of Jewish scholars. Kalman's name

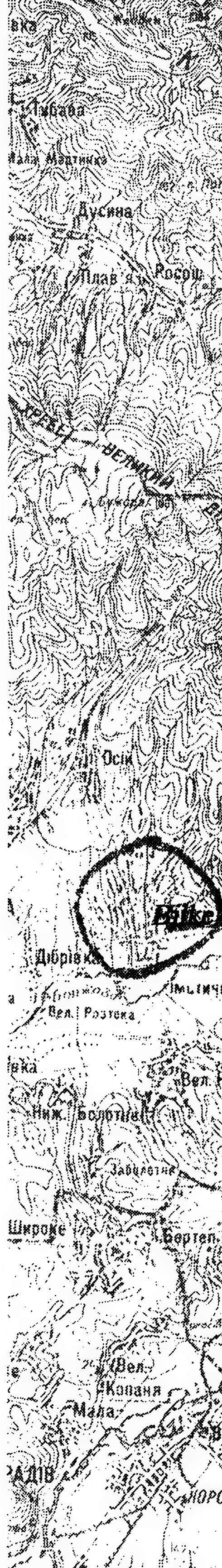
also is mentioned in the preface to my grandfather's book "Yalkut Avraham", as one of the Bilker donors to the publishing of his book. He also used to give "Tzedakah" - charity secretly and lend money to the needy without publicizing it.

Kalman had a very pleasant personality. He was an easy going and quiet person who never raised his voice to anyone. One never saw him angry. He conducted his business with ease and relaxation. He was a very honorable person and revered by all. His first wife Golda Neuman - may G-d take revenge for her death - was a modest person and great homemaker, devoted to her husband, children, and the entire family.

When the persecution of the Jews began as the Hungarians occupied Bilke in 1939, the Blassberger family was affected and suffered together with all the Jews in Bilke. The Hungarian authorities enacted discriminating laws against the Jews. Among the laws was the decree that all Jews must cease to conduct business. They were instructed to transfer their stores to the gentiles, or to the government. The leather goods had to be delivered to the authorities, since the army needed the material to outfit the soldiers, as their needs increased due to the war.

In 1941, the Hungarians conscripted all Jewish males 18-50 to the "Munko Tabor" - forced labor units. Kalman was conscripted and the family - like most other Jewish families - remained without an able bodied provider. Reb Moshe Aharon was already eighty years old, but he tried to conduct the activities of the family, taking care of the farm around the house and the fields. Kalman was transported with his unit to the Ukraine where they did physical work for the Hungarians and the Germans for the war effort, In the meanwhile, Mrs. Leah Blassberger passed away in 1941.

In 1944, the day after Pesach, the Blassberger family, together with the other Jews of Bilke who were still there, were transported to the ghetto of Berehovo. Reb Moshe Aharon, Golda, Kalman's first wife and five children were among the rest of the Jewish deportees. After five weeks,





all the Jews from the ghetto Berehovo were transported in boxcars to Auschwitz in Poland, among them the Blassberger family from Bilke. From what we know, they all perished on the third day of Sivan, May 1944 - may G-d take revenge for their deaths. Kalman was at that time in the "forced labor camps" in the Ukraine.

Rachel Blassberger-Laks and her daughter Esther perished in Auschwitz and her son Avraham Elya died in the "forced labor camps" - may God take revenge for their deaths. The remaining children miraculously survived. Gitel's husband escaped to America in 1938 and got her and their children out in 1939. They settled in Bridgeport, Connecticut. Gitel moved to California after her husband, Shmuel Chaim, died in 1988, and lives near her son in Los Angeles. Mordechai Shlomo was trapped behind the iron curtain until 1970, when he was brought to the United States by Gitel. He lived in Bridgeport until his death in 1994. Hillel established himself in Bridgeport. Roize and Pinchas Chaim made aliyah to Israel after the Holocaust and established themselves there. Pinchas Chaim has since passed away.

Liba Blassberger-Wieder from Doha, her husband Yaakov Eliezer, their sons Yisrael Gedaliah and Meir, and their daughter Rachel all perished in the Holocaust - may G-d take revenge for their deaths. Only their son Shlomo miraculously survived. Shlomo Wieder resides in Brooklyn, New York, with his wife Celia.

Sarah Feige Blassberger-Gelb from Chust, her children Alter Shmayah, Raizel and Shaindel perished in the Holocaust - may G-d take revenge for their deaths. Baila, Blima, Rachel, and Chava miraculously survived. Baila established a family and lives in Flushing, New York with her husband Shamay Abraham. Their three other daughters Blima, Rachel, and Chava made Aliyah to Israel after the Holocaust and established themselves there.

Yitta Blassberger-Mermelstein - It is unknown what happened to her

family.

Joshua Blassberger from Rachev and his wife Sara Moskowitz, their children, Beryl, Fayge Rifkah and Esther perished in the Holocaust. Their son, Abraham Baldor, was also conscripted to the "Forced Labor Units". He survived and made aliyah to Israel. He shares his time between New York and Israel. they live in Brooklyn new york.

Shlomo Blassberger with his wife and two children survived the Holocaust. In 1944, they were taken from Bergen-Belsen with one thousand five hundred people on "the Kastner train" a special transport to Switzerland. After the war, they went from Switzerland to Germany. They made aliyah to Israel in 1952, and established a factory for mattresses. Shlomo's wife Sara died on the twenty first day of the Hebrew month of Kislev, 1970, and Shlomo died on the 19hth day of the Hebrew month of Elul 1983. They are buried in Israel. Their children, Alex Baldor and Olga Boris, live in Canada.

Kalman Blassberger was the only survivor of his immediate family. He emigrated to the U.S.A He married again, Chaya Chana Beinhorn from Veretzky, a town in the Carpatians. They established a family and gave birth to two sons, Yechiel Michel and Moshe Aharon. Kalman established a business in Brooklyn.

Kalman believed very strongly in a traditional Jewish education. He enrolled his sons in "Yeshiva Torah v'Daath". His sons continued through the "Beth Midrash" of "Torah v' Daath" where they were ordained as Rabbis.

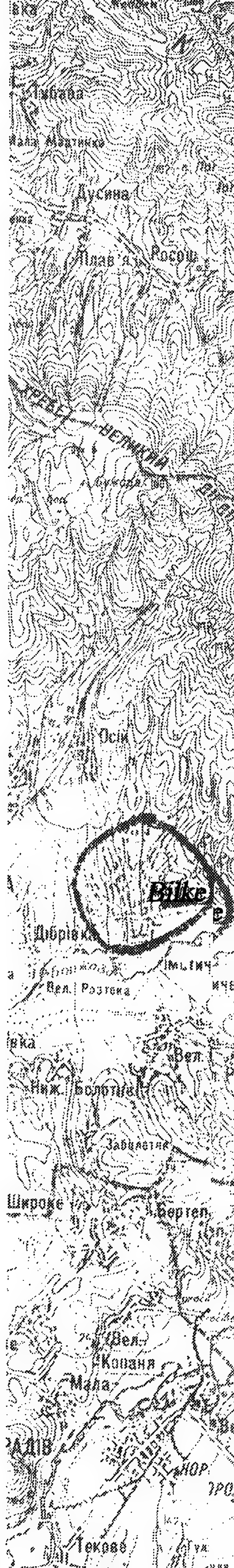
All who came in contact with Kalman admired and revered him because he had very good "Midoth" - attributes and qualities. He was a very honest and righteous person, in life and also in business. He treated each customer with kindness, fairness, and loyalty. Many customers came back time and again because of his respectful manner. He was known to everyone as a trustworthy businessman,

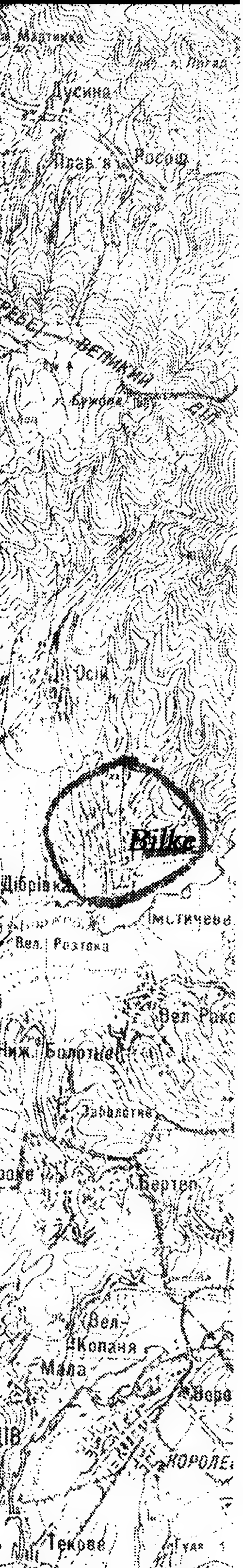




Kalman never spoke to his sons in the U.S.A. about what he had gone through during the Holocaust years, and what happened to his first family. He kept the pain and the sorrow to himself, deep in his heart. It seems that he decided - like many other holocaust survivors - not to burden the next generation with the horrors of the Holocaust.

Reb Kalman ben Moshe Aharon Blassberger died in Brooklyn, New York on the fifth day of the Hebrew month of Menachem-Av 1985 and was buried in Dean, New Jersey. Hundreds of people who knew Kalman, including a few landsleit from Bilke, participated in the "Levayah" - funeral. His wife Chaya Chana died five years later on the first day of Chol-Hamoed Sukkot 1990, and is buried nearby.


Дусина
Осій
Bilke
Вел. Ростока
Ниж. Болотне
Широке
Вел.
Копаня
Мала
Текове



Bilker Landsleit in the U.S.A. in the 1930's

By Michael Jacoby (Jakubovich)

First let me introduce myself. My name was Mayer Jakubovich, born in Bilke in 1920, and was named after the Bilker Rabbi, Rabbi Meir Israels who was the Rav of Bilke before Rabbi Mordechai Liberman. Rabbi Meir Israels was the Rav in Bilke at the turn of the twentieth century. As the Rabbi of the Jewish community, it was his duty to keep the "Metrickel" the records of all the births and deaths of the Jews in Bilke and vicinity.

There were some Jews who tried to avoid conscription into the Austro-Hungarian army. It was difficult for Jews to serve in the military because of anti-Semitism and the observance of Jewish customs and laws such as the Sabbath.

Sometimes Rabbi Israels would change the birthday of the Jewish males, to make them older or younger to defer their conscription. Sometimes a male certificate was changed to a female in order to avoid the draft. When the Austro-Hungarian government got wind of it, Rabbi Israels and his helpers burned the records, and he fled to Palestine in 1909. In 1920, Bilke received the news that Rabbi Israels died in Jerusalem. Since I was the first child that was born in Bilke after Rabbi Israels death, my parents decided to name me after him. Reb Yehoshua, the Bilker Shochet was my Kwater.

I left Bilke in the year 1935, and emigrated to the U.S.A. in 1936. The economy in America was slowly recovering from the 1929 crash. But, it still was difficult to find jobs, and if one found a job the wages were very low. I worked for as little as $5.00 a week and that was for fifty hours.

Some Bilker boys lived in Boarding houses with landsleit. It helped pay the rent, and the boarder would get a home cooked meal. From these small wages they managed to send home a few dollars to their parents in Bilke.

To observe the Sabbath was almost impossible even in New York city. Some Bilker eventually acquired small retail businesses. Saturday was the busiest day in these businesses. We knew that the situation was not good for the Jews in Europe. But we never never dreamed of such persecution which we found out later, and after the war. While we did not live actually in concentration camps, here in the U.S.A., since my immediate family emigrated to the U.S.A. at various times before the second World War, our losses were the same as for many of us Bilker. For we lost our dear ones; parents, grandparents, sisters, brothers etc.

All the Bilker landsleit were busy adjusting themselves to the new country. Of course Roosevelt was considered a hero by the Jewish people (when he spoke of security and minimun wages). Later on we found out differently. Maybe some Jewish leaders knew what was going on in Europe, and if they did they chose to keep it a secret from the Jews in America.

At that time, there were no Jewish day schools. Jewish children attended Hebrew School for one or two hours twice or three times a week. The teachers were not professionals and most of the students did not like it. After the Bar Mitzvah they discontinued their Jewish education. Some of the Bilker boys served in the U.S. Army. I and my brother Al (Bumy) and (Emeric) Shlomo, and also Victor (Wolf) Klein, Mendil Heisler, Mendel Berger the son of Hentshe grandson of Fishel Yosowich, and Weingarten der Volash Lerers stepson Shmuel Yakov, his last name was Stern. The above were the Bilker that served in the U.S. Military that I am aware of.

I myself served in China, in Burma and in India. While I was in the





בתמונה זו אנו רואים את משפחת ר' משה אהרן יאקובוביץ. התמונה צולמה בבילקה בשנת 1929. (יושבים מימין לשמאל) ר' משה אהרן יאקוביץ ואשתו פייגע יאקובוביץ. (מאחוריהם עומדים משמאל לימין) הבת גולדה והבת יולן. (למטה עומדים משמאל לימין הבן מאיר והבן (בומי) אברהם.

In this picture (110) we see the Yakubovic (Jacoby) family. This picture was taken in 1929. (Seated from right to left) Reb Moshe Aharon and his wife Feige. (Standing in the back) their daughter Golda and their daughter Yolan. (Standing on the sides from left to right) their son Meir and their son Bumi.

army, the only news we got was, how the war is progressing and some local news. But, nothing about the Jewish situation.

After the war, I met Tuby Klein who came to the U.S.A. we got married in 1949. My family emigrated to the U.S.A. at different times before World War II . Two of my older sisters emigrated to the U.S.A. in 1920. Some of the others came later illegally. In 1934, my father Moshe Aharon der Schneider (Taylor) passed away in Bilke. He was from Irshava, and had uncles in Bilke. They were Fishel der Schneider, Blasberger and a sister Yente Zisovich. We sold the house to Shlomo Gedaylovich when my family emigrated to the U.S.A.

My mother Feige, the Hollanderke, was the daughter of Rivka Gedaylovich also emigrated to the U.S.A. She had a sister Ethel Goldstein and a brother Nathan Holander who lived already in the U.S.A. My mother left her two sisters Gittel Klein Lenke Gedaylovich in Bilke and Hentshe Berger in Rakovic near Bilke.

Rivka was the daughter of Wolf der Nagid (Nugid) Gedaylovich who was the son of Gedalia. Her brothers were: Gedalia Shmuel, Yakov and Eliah Gedaylovich and a sister in Rumania. All perished in the Holocaust.

My immediate family consisted of: Raizel (Reggie) Leitman
Leah (Yolan) Waltz (Waltzavic)
Nute (Nat) Jacoby
Shlomo (Emerich) Jacoby
Voly (Victor) Jacoby
Goldie Peck (Peisikovich)
Bumi (Al) Jacoby
Meyer (Michael) Jacoby (Jakubovich)





The Jews of Bilke

In The Fire of their Annihilation

Testimony of Dr. Moshe Avital Doft-Lipschitz

"Revenge is desirable as a tool for enforcing justice, which brings about the remedy of the ills of society."

(Rabbi Sa-ad-yah Gaon - "Emunot Ve-Deoth")

Fifty years ago, in 1944, the Jews of Bilke were driven into the Ghetto Berehovo, and from there on their last journey to the death camp of Auschwitz in Poland.

The Jews of Bilke conducted an orderly and organized community until the very end - their deportation - in spite of non-Jews who always looked with envy at our democratic Jewish society. The Jewish community of Bilke was blessed with Torah, Jewish scholarship and enlightenment, fellowship and friendship, and support for the fellow Jew. Although there were differences of opinion and controversies for the sake of Heaven (and also not for the sake of Heaven), Jewish Bilke consisted of almost two thousand souls with religious and social institutions which existed for almost three hundred years. For many generations in our town, Jews were a vital spirit, while the voice of Torah (learning), Tefilah (prayer) echoed throughout the town.

Some fifty years have passed since the eradication of the living community of Bilke, her thousands of families, our parents, brothers and sisters, and our dear ones of our families who were sentenced to annihilation - at the hands of the Nazi Beast, the Hungarian Fascists, their

satellites and their collaborators - with great sufferings and torture. The pain is so great that no elapse of time can heal it or cause it to be forgotten.

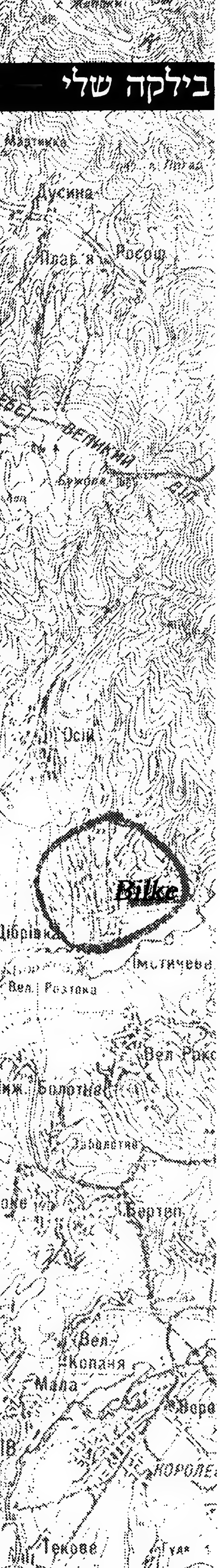
Our community was blessed over the generations with positive types who lived their lives according to our ancient Jewish tradition. Not only the Rabbi, the Shochet and Chazan (cantor) and the other scholars who excelled themselves in the love of the Jewish people and Torah, but also the merchants, the ordinary folks, the laborers, the artisans, the poor people, the ordinary multitude did not stray from the Golden Path. The very holiness that surrounded the Jews of our community added to their strength and immunity so that they were able to overcome the constant struggle of existence. The holiness was especially felt during holidays, festivals and special days in the Jewish calendar.

When Czechoslovakia was overrun by the Germans - may their names be eradicated - the Jews of Bilke were destined to come under the yoke of the Hungarian Fascist Army. Soon after the Hungarian conquest they decreed harsh ordinances against the Jewish inhabitants.

The first victim to fall was Reb Moshe Binyamin Klein, who was shot on the first evening of the occupation while on his way home from the House of Prayer and Learning after evening services. That first victim was an indication of what the Jews of Bilke could expect. The Hungarian government, under the reign of Admiral Horthy, instituted racial laws against the Jews of Hungary, among whom were the Jews of Bilke (these anti-Jewish laws were already in force throughout Nazi-occupied Europe). Every Jew was required to wear a yellow badge, a Jewish Star of David, on their clothing. Jews were forbidden to conduct business; they were forbidden to practice their professions; their radios were confiscated, and they were forbidden to leave their homes in the evening. The Jews were ordered to register at the town hall and present documents to prove their citizenship.

Then, in August 1941, came the first wave of deportations from Bilke





to the town of Kamenets-Podolsk in the Ukraine. Some Jews who had lived in Bilke for many generations were deported because they did not have all the documents needed. The Hungarian Gurads marched our fellow Jews, men and women, elderly and children, across the border. During the days they marched them further and further, and during the nights they concentrated them in large barns and other structures.

The Hungarians knew very well what was in store for the Jews in the Ukrainen wilderness. The Hungarian support units, the Ukraine Volunteers and the German Einsatzgruppen (S.S. mobile killing units) perpetrated a terrible slaughter of the Carpathian Jews, among them about one hundred Jews from Bilke. The murderers lined up the Jewish families in Kamenets-Podolsk and machine-gunned them with brutality.

The second great blow fell upon the Jews of Bilke when the Hungarians mobilized all Jewish males, ages eighteen to fifty, into "Munko Tabor", "forced labor units". Hundreds of men - fathers, sons, brothers, cousins and brothers-in-law- were taken away to forced labor and organized into army-like units under the command of the Hungarian Army. Many of these units were sent to the front lines in the Ukraine, Russia, Germany, Italy and Hungary. There, they dug tunnels and trenches, built rail lines and fortifications.

Tens of thousands of Jews in the "forced labor units" died from hard labor, starvation, sickness, frostbite, enemy actions, at the hands of the fanatically anti- Semites. Many sons of Bilke perished. Among them were two brothers of this writer: Chaim Aryeh and Nachum Uri - may G-d revenge their deaths. Some of the units remained in Hungary, where they performed similar work. They, too, suffered from the brutality of the Hungarian officers, and many times were in deadly danger.

The non-Jews of Bilke, who for generations had maintained outwardly cordial relations, showed their true faces when they realized that shedding Jewish blood was cheap. Overnight, they changed their attitudes. All along

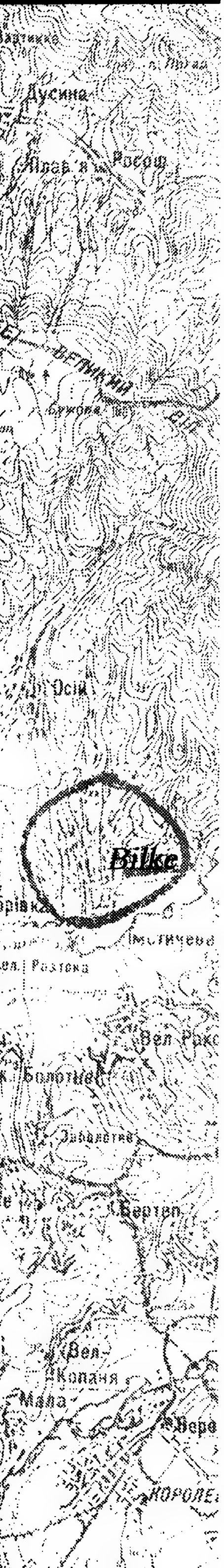
they had coveted the property of the Jews, their way of life and all that the Jews stood for. Many Gentiles helped the Hungarians to execute the anti-Jewish decrees. The leaders of the Jewish community learned of a special meeting of Bilke's non-Jewish representatives at which they approved the deportation of all Jews of Bilke, because they knew that their reward would be great. The old hatred of Jews came now to the fore in all its ugliness.

Reb Chayim Isaac Rosenbaum, the last president of the Bilker Jewish community, was ordered to present to the authorities a list of all Jews living in Bilke. This list served as a guide for the Hungarians in their subsequent treatment of the Jews of Bilke. They used it for deportations to the Ukraine, for the mobilization of males into forced labor units, for all kinds of work the Bilker Jews had to perform for the town; Jewish teenagers were forced to serve in the "levente", the "youth battalions" and, finally, the list served to confirm the final expulsion of the remnant of Bilker Jews, which left Bilke Judenrein - "Free of Jews".

On March 18, 1944, the Germans took direct power over Hungary with the help of the Hungarian Fascists, who with great zeal gave "permission" to Adolph Eichman and his hangmen to organize the deportation of the Jews from the Carpathian Mountains and other areas. They were deported into ghettos first, then a few weeks later to the Valley of Weeping, to the largest slaughter house in Auschwitz.

In spite of the frightening news which did reach the Jews of Bilke, the remnant of Bilker Jews and their families tried to observe the last holiday of Passover according to tradition. On the seventh day of Pesach 1944, the Hungarian authorities informed the Jews of Bilke that on the day after Passover, they must gather their elders, women and children in the yard of the great synagogue. They were told to bring their allotted baggage, fifty kilograms for each person; all other property they were to leave behind, all that they had gained over the generations.





The bad news spread quickly among the Jews; preparations were made to abandon Bilke. The Jews packed clothing, bedding, durable foods such as sugar, coffee, hard-boiled eggs, wine for kiddush; leftover "Matzo" from Passover was broken into small pieces. All of the above was packed into backpacks, valises and bags. The Hungarian police searched from house to house to make sure that all Jews had left before they sealed them.

The day after Passover, on April 15, 1944, the Jews of Bilke assembled with their baggage and families in the courtyard of their revered great synagogue. The police stood there and called out the names of Jews from their lists, family after family. Then, with their guns outstretched, the police marched the Jews to the train station. Since most of the males aged eighteen to fifty were already in labor camps, this march was difficult and took a long time. Each carried his or her own packages, and one tried to help another in this march. The Gentiles stood at the sides of the road leading to the train station and showed their great satisfaction with the expulsion of the Jews. One could see the great sorrow and pain in the eyes of the marching Jews, their grave worry about the destination awaiting them on their way into the unknown.

After a march of about two hours, they reached the train station where boxcars awaited them. They were loaded, some eighty to a hundred souls to a boxcar, along with their belongings. The Hungarian police and their local helpers, the Ruthenians, pushed the Jews into the boxcars and urged them to hurry, because they wanted to get rid of this human cargo as fast as possible.

The deportation of Jews from the Carpathian Mountains served as an experiment for handling the rest of Hungarian Jewry. There they established the first ghettos and from there the first transports were sent to Auschwitz. In order to prevent panic and alarm throughout the rest of Hungary, a rumor was spread among the Jews that they were being repatriated to safe zones due to the closeness of the Russian front (the Russians were just across the border).

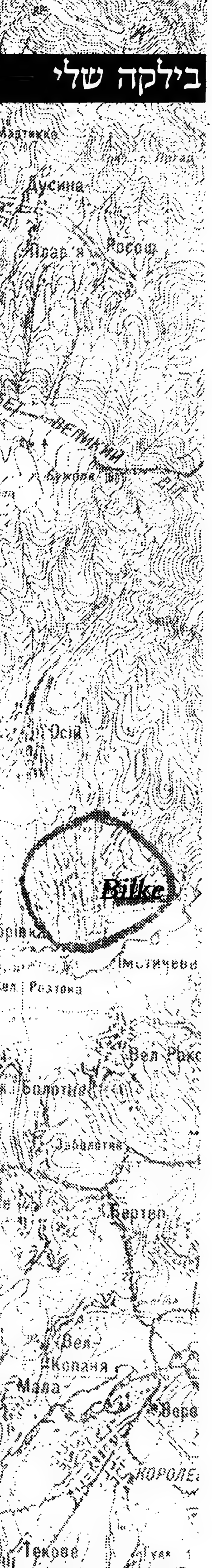
Three transports of trains carried Bilker Jews to the Berehovo ghetto, about forty miles away. The Hungarians used this ghetto to concentrate Jews from the entire vicinity. Some fifteen thousand Jews were pressed into a very small area, into a brick factory. The area was sealed off with barbed wire and Hungarian guards. This factory, which had been used to store bricks, consisted of nothing more than a roof with poles at the corners and a few supporting columns. It had no walls, no doors, no windows; it was exposed to the elements, to the cold, wind and rain. Into such a structure the Jews of Bilke were placed. Each shed held many families; each family was designated a small area according to the number of its members. People were lined up on both sides of the barracks.

The first thing each family did was to roam the ghetto and bring bricks to make a kind of wall around the sides of the shed to protect themselves form the elements. Inside, they divided their area from their neighbors by hanging blankets over ropes to provide as much privacy as possible. They spread their bedding on the floor before going to sleep. The members of each family slept close together because the room allotted to each was very limited.

In the ghetto, the Bilker Jews made efforts to organize themselves and to conduct their lives in this new situation. Services were held three times a day inside their structure at the area of the Rabbi, Naftali Zvi Weiss and the Shochet, Reb Yehosua Doft. each family had to improvise its own meals. They tried to preserve as much as possible of the food products they brought with them, not knowing how long this would last.

Outside the structures, in the field, the men put together a few stones and bricks and made a makeshift cooking place. They gathered branches and pieces of wood to make a fire for cooking. Each woman tried to improvise and show her expertise in cooking. Once a day, the ghetto management provided soup, but many did not eat it since there was a question whether it was kosher. Only the small portions of bread which was provided was eaten. My mother, Pearl Doft, used to make all kinds





of goodies from the matza pieces we brought with us from home, which lasted for a few weeks.

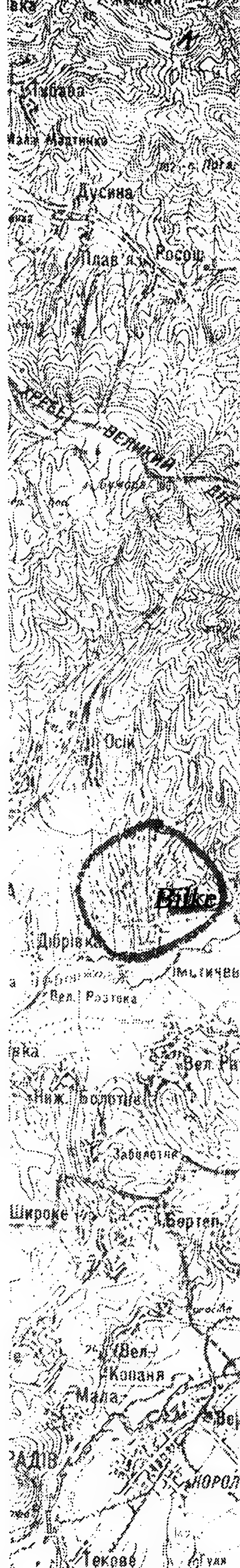
The men were ordered to shave their beards and peiot. Only Rabbi Naftali Zvi Weiss and Reb Yehoshua Doft of Bilke did not shave their beards. They wrapped their beards with kerchiefs in order to hide them from the enemy.

A handful of Jews from Bilke who lived in one of the suburbs near the forest made an attempt to hide in a cave. After a few weeks they surrendered to the police, and they were shipped into the ghetto. Also, a handful of elderly and critically ill, as well as one woman who was about to give birth any moment remained for a short while in Bilke. Even these were finally brought into the ghetto.

The last one to be shipped to Ghetto Berehovo was the pharmacist, who was not known to be Jewish since he never had social or religious contact with the Jewish community. It seems that the Hungarians discovered this real identity, that he was also a Jew.

Also Miriam, the daughter of Isaac Hersh, the milk-man, who years ago had married a non-Jew, was shipped to the ghetto with her three boys. As she entered the ghetto, the Jews of Bilke did not believe their eyes when they saw them escorted by the Hungarian police. Being married to a Gentile did not help her. She told the Bilker Jews that her husband did not try to save them. It was said that her husband was actually very pleased to get rid of her, since he had enough of the Jews.

One Jewish woman from Bilke lost her mind. She was running around in the ghetto yelling, "Save yourselves! Escape! Leave this place". Some people thought that maybe she was not mad after all. Perhaps she saw what was going to happen. A number of very sick people were taken from the ghetto to the town's hospital. Among them was my sister Leah's small boy, Eliezer. Just a day before the deportation from Berehovo to Auschwitz, all the sick were returned to the ghetto.



Hygienic conditions in the ghetto were a big problem with thousands of people concentrated in a crowded area without shower facilities, without sewers. However, since the Jews always kept clean as part of their religion and culture, they made extraordinary efforts to keep clean and healthy. In order for someone to take a shower or a bath, one had to heat water on the makeshift stove outside in the field. From there, water was carried into the barracks in pails, inside the specific area where that family was placed, and the family members helped with this bath.

The ghetto management used certain people for various chores and work. They even sent some groups into the town of Beregszasz to work for the municipality. This activity opened the way for smuggling food and other articles, such as money, silver and gold.

One morning, it was announced that all monies, jewelry, gold, etc., must be given to the authorities. The Hungarians designated Jews from the ghetto who made their rounds in the barracks, and they demanded all valuables. They placed buckets in front of the barracks where one had to place his valuables such as money, watches, marriage rings, earrings, bracelets, necklances, coins, gold and silver. It was announced that whoever disobeyed would be shot. The police threatened that they would search.

Before we left Bilke, my family decided to hide our valuables by sewing them into our garments. When the decree was made to give the Hungarians everything, my father - may G-d take revenge for his death, instructed all of us to take out the valuables and give them to the authorities. I, as a young boy, could not stand this injustice and yielding to the Gentiles, rebelled against my father - may he rest in peace. I ran away from the barracks and hid in the fields until the trouble passed. Actually, I did the right thing; with this money we were able to buy food on the black market, which sustained us another few weeks.

All the valuables, which the Hungarians confiscated from the Jews in



the ghetto, were kept until this day in the basement treasury of the Hungarian National Bank.

Some say that with the valuables, of which the Hungarians robbed the Jews, they paid off war reparations which were levied against them by the Allies, and that a good portion of the valuables serve now as the Hungarian gold reserve.

One day, Yitzchak Reisman arrived for a visit in the ghetto. He was stationed with his labor unit in Budapest. The Hungarian Army allowed him to visit his family in the ghetto. He claimed that his mother, Rachel, was very sick. Our townspeople did not know what to do with him. They welcomed him with great love and affection. He was looked upon as if he came from a different world. He was asked all kinds of questions, as if he had the answers. Many wanted to know if he had seen any of their loved ones. Each bit of good news and good rumor brought hope and life for the poor people in the ghetto.

The Jews of Bilke and the rest of the Jews of Ghetto Berehovo did not read the writing on the wall. They swung from fear of death to the hope of life; they were in the midst of a desperate struggle under impossible conditions, on a personal and community level. They coped by trying to put out of their minds the worst that might happen. Under the circumstances, the Jewish individual was alone, abandoned and exposed to the cruel enemy. This situation was one of the main reasons and causes that assisted the murderers of the Jew, the Hungarian, the Germans and their collaborators in their work of the destruction of the Jews. The Jews did everything in order to delay their end, except uprising and rebellion.

The Jews of Bilke, as the rest of European Jewry, did not believe the tragic news - just like Job, which came from various sources. Whoever related the horrors was shouted down, that he was spreading fear and despair, that he sees only darkness, because it was irrational, because what

human being would take thousands of innocent women, children and men and kill them, make them disappear from this world? Because how could such a terrible thing happen in the twentieth century? However, in spite of all the rumors, and all the terrible things they saw, there was no crying and no panic.

At the beginning of the Hebrew month of Sivan 5704 (1944), in the midst of the three days of the eve of the holiday of Shavuot, a rumor was spread in the ghetto that the Jews of Bilke, and then the rest of the ghetto Jews would be moved to a more secure place, because the Soviet Army was advancing and was very near the area. Some Jews believed this story and thought that redemption was very near. However, there were others who knew that the fate of the Jews had been tragically decided. The next day, the Hungarians began to load the Bilker Jews into boxcars for their trip to the unknown – on their way to Auschwitz.

On May 15, 1944, a freight train, consisting of forty-five boxcars, in them crowded some three thousand Jewish souls, left the brick factory compound in Berehovo. The entire Holy Community of the Bilker Jews who were still alive were in this transport. In each boxcar, the Hungarians loaded eighty to a hundred souls with their few things, to which they still clung. Hungarian police and military guarded the "important' train and accompanied it to the railraod station at Koshice, Slovakia, where it was transferred to the S.S. henchmen, the Nazi units who were known for their cruelty. The train stopped at a number of stations, and after a few days it stopped at the huge railroad station at Krakow, Poland.

In the boxcar where I and my family were located, there were a few other families from Bilke. Many of them were thinking aloud, expressing their fears of what one could expect outside the boxcars. My father – may G-d revenge his death, confessed before our family and before our townspeople by saying the following, "I had eleven children; one of them was smart or wise, who foresaw what will happen". He referred to our brother, Shemuel Tzvi, may he be for a blessing, who was the scout pioneer



of Jewish youth in Bilke. He made aliyah to Israel in 1937, in retrospect, they were proud of him.

From Krakow, the train continued to Auschwitz, the largest and most sophisticated slaughterhouse of the Germans for all Europe. In Auschwitz, the doors of the boxcars suddenly opened, with screams, beatings, pushing and shoving by the S.S., who spoke a strange language which most of us could not understand, all of us were forced to disembark.

Tired, broken up, weak and frightened, we arrived at a ramp where the demon Mengele stood and conducted the selection. He forcefully separated the dear and loved ones. The women, children and elderly, - the martyrs - he sent directly into the gas chambers, into the kingdom of death. Those who appeared to Mengele as young and able-bodied to work were directed to the other side, into the camp. The fate of the Jews of Bilke was decided by the movement or signal of the oppressor Mengele's hand.

When I stood before him, I saw that he hesitated for a moment where to send me. Suddenly, he gave a signal for me to go to the right, together with my dear brother, Joseph - may G-d revenge his death. This was the last time I saw my father, mother, my sister Leah and her five small children, and my sister Sarah, with her small daughter, and the other Jews of Bilke with whom I lived all my life. At that time, I did not know that my three other sisters went to forced labor.

In the great confusion as we disembarked from the boxcars, we saw all kinds of people around us - military men in grey S.S. uniforms, guards in black uniforms, these were the units of various European nationalities who volunteered to take part in the annihilation effort against European Jewry, their soul enemies. Also, Jewish prisoners from Auschwitz and non-Jews in a peculiar uniform, like a shirt of many colors, were also there. Their job was to gather together the valises and all the items the Jews abandoned in the boxcars and on the ramps by the order of the S.S. and load them on wagons and trucks for assortment.

Those of us who were chosen for forced labor, to slavery, were directed into a huge barrack for disinfection. First, they shaved the hair off our entire body, and then we were forced to immerse ouselves in some kind of disinfectant which had a horrible odor. They provided us with striped prisoners clothers, with wooden shoes, something like wooden slippers.

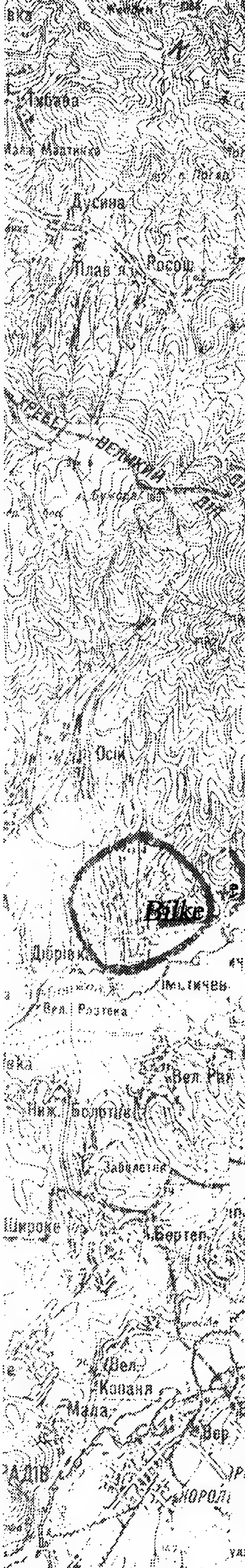
We, some few hundred people, were then pushed into a barrack which had - inside on both sides - compartments built of wood. These shelves were a few stories high; these were the so-called beds on which eight people had to lie.

Each compartment was so narrow that if one wanted to turn, the whole group had to get up; otherwise it was impossible to turn. This problem, of course, caused much friction. These beds gave the prisoners a bit of rest, but not any relaxation. The people, what was left of them from during the day, were actually only stored for the night in these compartments.

In the barrack where my brother Joseph - may G-d revenge his death - and I were placed, there were only a handful of Jews from Bilke. In the great confusion, those of the Bilke Jews were directed to go to slave labor, they were dispersed in various barracks.

A typical routine of the day was as follows. We were awakened at 5:00 a.m. with screams and whistles and beatings. We had to run to the so-called latrines, washrooms. Each morning this huge crowd ran at once into the washrooms, and it was impossible for anyone to get near a faucet or water.

A half-hour later, we had the morning apel, the lineup. Each barrack lined up five people across in front of the barrack in long lines. We were told that the tall people should stand in the back row and the short people in front of them. This lineup made it easier for the Germans to see each face. These lineups were mostly a time of torture for us. Not only did we have to stand in the rain, cold, snow and wind, but it served for all kinds of cruel punishments.





The block eltser, the barracks commaner (a non-jew and also a prisoner) and the kapos (guards, also non-Jews and Jewish prisoners who turned against their own) stood in front of these units. They counted and recounted the prisoners to be sure that all were present. When the S.S. entourage arrived with the camp commander, the lager eltser, the prisoner commander jumped to attention and roared the command, "Attention!" All the units jumped to attention. Nobody dared to move becasue we knew what would happen to us if we did. The prisoner camp commander, reported to the S.S. officer a detailed report of how many prisoners were present, how many were in the infirmaries, how many at work, and at the end, how many died during the night. The the S.S. officer walked around the rows and checked and counted.

After the role call, "breakfast" was served, which consisted of one small bowl with black coffee for every five people. There were always frictions and fights. The one who drank first was always asked not to drink too much so that something would be left for the other. The last of the five was sometimes left with nothing, because his other four inmates finished it all.

Then all the units marched to their designated jobs. Each prisoner had to work; whoever was ill, his fate was sealed, and he was selected to die. At noon, we stopped working for about half an hour. They brought the food, which consisted of soup, to the place where we worked. Each person lined up in front of a huge kettle, and was given a small bowl of soup. This soup mostly consisted of some colored water. If you were lucky, you would find in your soup a piece of carrot or cauliflower, which was like a treasure.

After this break, we returned to our slavery. At night, we returned to the camp. The guards were German, Ukrainian, Latvian, Croat, Muslims from Yugoslavia and other nationalities who volunteered for this. They marched alongside us with their guns drawn. If anyone took just one step out of line, he was shot on the spot.

At the camp entrance we had the evening roll call, the same as in the morning; we were counted and the S.S.officer came, checked it out and a report was given to him of the status of the unit.

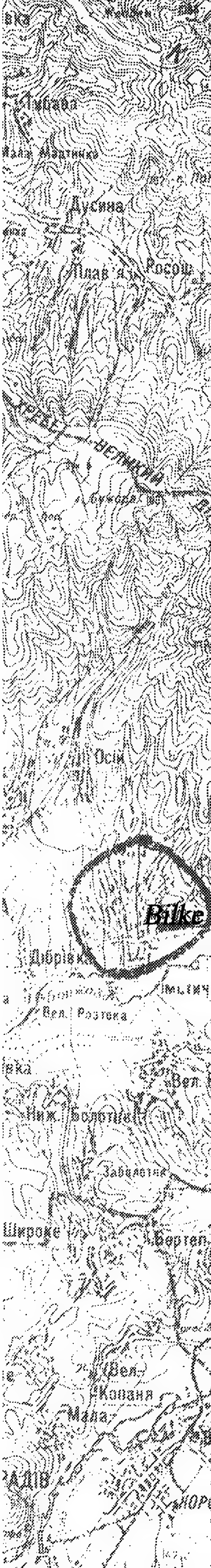
Then we were released into the barracks where we received a slice of bread, jam, margarine and coffee. After a day's or night's work (because we worked in twelve hour shifts, one week days, one week nights) of slave labor, and after great stress and tension, we fell on our triple-deckers, where we were crammed in. At 10:00 p.m., the sirens were sounded to signal for everyone to be in his barrack. Twenty minutes later, the lights went out. Anyone who stepped out after curfew was machine-gunned by the tower guards, without any warning.

My brother Joseph - may G-d revenge his death - and I were transported with a handful of Bilker Jews (among them were Mendy Mechlowitz and Yantzu Ekstein) from Auschwitz to the concentration camp Plashov near Krakow.

There we worked at all kinds of slave labor, mostly loading and unloading war supplies at the Krakow railraod station.

After a few months, I was suddenly taken from Plashov and shipped to various camps. Thus, did I lose contact with my brother Joseph - may he be for a blessing to all of us - and with him the other Bilker Jews. Alone, without family or landsleit, I was transported from one harsh concentration camp to another, seven altogether, until I reached Buchenwald. There I was placed in the the children's barrack, where I was liberated by the glorious U.S. Army in a state of utter despair, weak, sick and barely alive.

I describe here only a trifle about the holy martyrs of Bilke. The dead and beloved souls who were cut down during their young and early years of their lives. Until this day I cannot divert my attention and mind from my dear family, all the holy Jewish martyrs of our town, Bilke, and all the Jewish martyrs who in their lives and deaths did not part.

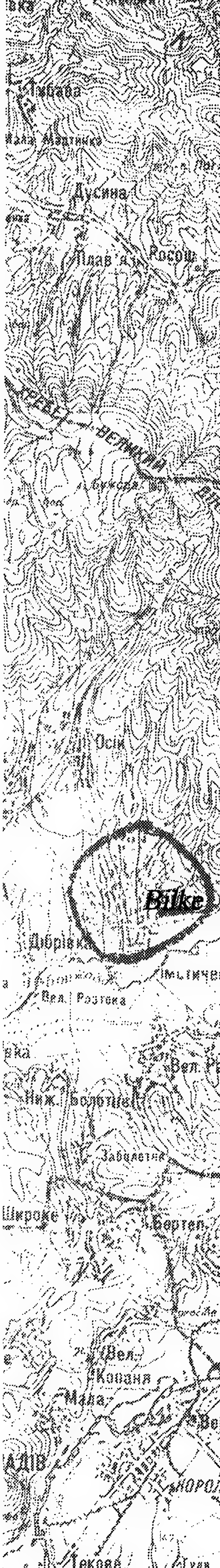




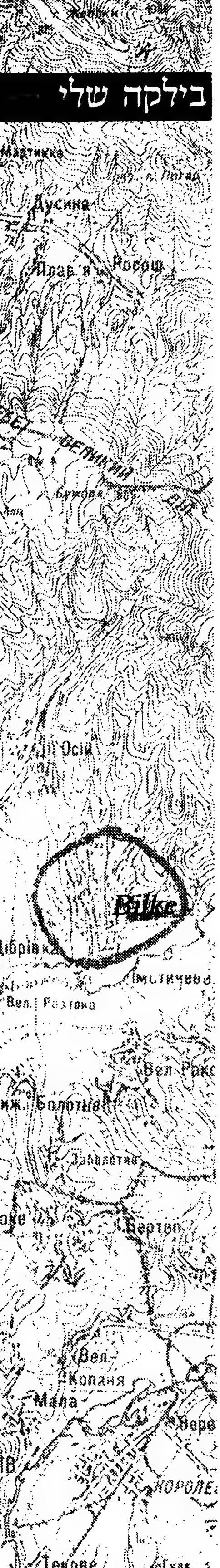
As a survivor of the Holocaust, a great deal of anger, rage and desire for revenge still fill my soul. To no avail were the survivors waiting, that the free and so called enlightened world will punish the murderers and war criminals. The non-Jewish world quickly forgot about the greatest Jewish tragedy. But this is not enough, since many today are denying that there was a Holocaust, and that 6,000,000 Jews were murdered.

One may ask the question, is there at all an appropriate punishment for the crimes perpetrated against the Jews by the Germans, the Hungarians and all the other collaborators, wherever they are? Even the devil has not yet invented a proper punishment for the horror and crimes the German and Hungarian Beasts perpetrated against the Jewsih people.

Peace and tranquility cannot exist in the world as long as the Gentile world will not confess publicly to the sins and crimes they have committed against the Jews. Otherwise, it appears as if the victims died twice - once when they were murdered, and again when the criminals deny their deaths altogether. The nations of the world are to ask forgiveness of the Jewsih people in general, and in particular of the State of Israel, the embodiment of the Jewish people. Only then may the blood of our brethren cease to cry out to Heaven: Why? Why?



Дусина
Bilke
Вел. Розтока
Ниж. Болотне
Широке
Вел. Копаня
Мала



Bilke, My Little Hometown

By Raizy Moskowitz Doft-Lipschitz

There is a well-known Jewish proverb, "The apple doesn't fall far from the tree". But when there is a storm, the apple could be carried away, very, very far.

Hitler's brutal storm carried and scattered us from our little town Bilke to all corners of the globe.

When I mention this word "Bilke", it"s like I would touch a very soft, delicate spot - it hurts. It hurts very much. In that word is hidden a fountain of remembrances. There we were surrounded by so much love from parents, grandparents, siblings, friends, neighbors, and landsleit. We had an identity - we were somebody.

The very air was pure, clear, unpolluted, everything natural, nothing artificial. No evil deed, not even evil thought entered our minds. Every day was a preparation for the holy Shabbos, and every week was an expectation of the upcoming Yom-Tov. Shabbos was a great spiritual enjoyment. Yom-Tov was a festival.

Until the storm.

The Brutal, barbaric hurricane, which turned over our entire lives.

Suddenly we became cattle-wagon passengers. Lost our dearest, lost our belief in humanity, lost our identity. We had to start from scratch.

I found (G-d be blessed), a wonderful life companion - my husband. We built up a unique family.

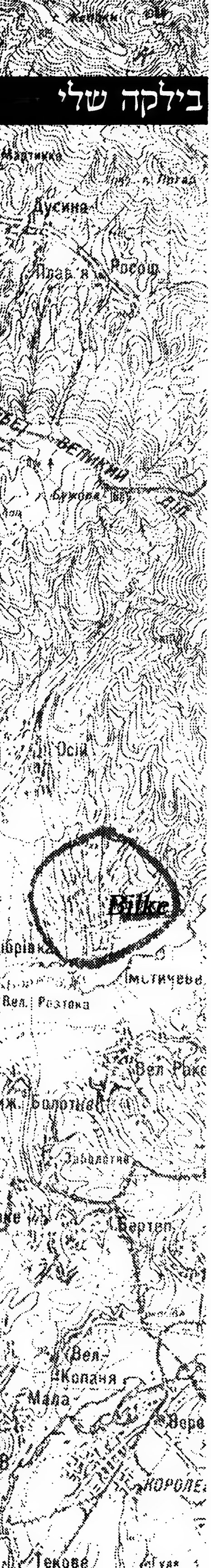
But the past is haunting. The sound of the word "Bilke", even after

fifty-two years, awakens in me an ocean of emotions. Sometimes it grips me in the middle of a Simcha, like a seizure. How can I laugh? How can I have a good time? How can I forget what happened to us? Or, if I am aggravated about a minor thing, did I lose my senses? How could this bother me when my brothers perished in such a dreadful way? And a deep pang pierces my heart.

Many a night when the mercy of sleep eludes me, I shed hot tears, only my pillow could be my witness.

Bilke, my home, my partents, my sisters, my brothers, nothing will ever replace you and never, ever will I forget you.





From Bilke, My Birthplace

To Auschwitz, Liberation and Residence in USA

By: Rose Moskowitz Doft-Lipschitz

One maniac, one murderer destroyed the whole European Jewry! How can a human mind perceive the possibility of such an occurrence?

Very simple. He used the right method; a very powerfrul, effective tool - namely anti-Semitism. Who, which nation or individual was not ready and willing to give a helping hand to destroy a Jew? Especially when the reward was so promising - to inherit all the properties and belongings of the Jews.

So it amounted to that unfortunate number, six million Jews. To this number people already react with lame, numb feelings. It has become a cliche. It doesn't awaken any compassion any more. Yet these millions consisted of single individuals. Each victim who survived could write a book about what he or she went through and how miraculous was their survival.

I wouldn't like to go into all the details. I would just like to mention whom I lost.

My noble, holy parents, - may they be of blessed memory - and my married sisters; Leah, with five sweet, smart children; Sarah, with one blond gorgeous little girl. One wave of Mengel's hand sent them to the gas chambers.

My oldest brother, Chaim Leib, the most devoted son to my parents and very dear to all of us. He was first taken to forced labor with inhumane

conditions. He became sick with typhoid and was put in a stable together with 800 young men. That stable that was called "hospital" was set on fire and the patients were burned alive.

My brother Nachum Uri was first taken to forced labor and then captured by the Russians. He died of a stomach ailment, since in the beginning he did not accept the non-kosher food. By the time he realized that is was a matter of "Pikuach Nefesh", a matter of endangering alife, it was too late and he died at the age of twenty four.

Allow me to say a little bit more about this brother. Nachum Uri was a genius. Very handsome, a beautiful physique. He spoke five languages. He was always the first in his class in all subjects. He was exceptionally thorough in the Talmud. I am quoting a man, (a real Talmid Chacham) who said, "when I hear Nachum Uri learn a piece of Gemarah, I can lick my fingers from it". He never stood idle for a moment. He especially enjoyed studying the many works of the Rambam. When he noticed a beggar approaching our house, he ran out to meet him with a generous donation.

Yet, with all these ma'alos he was the greatest "Anav", such a modest boy.

When a Bilker man (Shlomo Dovidowitz) saw him lying dead in Russia on the ground in front of a gate, he said, "This scene is testimony to the tragedy of the Jewish nation".

My younger brother Yossi, a very handsome, innocent seventeen year old boy lived through the horrors of the war almost to the end. People had seen him swollen from hunger enter a hospital. He has never been seen or heard from since.

But G-d didn't take away everything from us. From eleven siblings, five of us remained alive; three sisters and two brothers. After a lot of wandering we came to the United States. Each one of us established his





own home and family.

With every birth of a grandchild, we celebrate a triumph over Hitler!

Thus his plan and that of his cohorts - may their names be eradicated,- did not come to fruition. We picked up the pieces that were scattered and put them back together the best as we were able to.

We continue the golden chain of our unforgettable ancestors.



Дусина
Росош
Осік
Вел. Розтока
Ниж. Болотне
Широке
Копаня
Мала
Текове



Testimony of Bitzi Zisovic Yakubovic Zivic

Bitzi Zisovic (Yakubovic) – Zivic is the daughter of Reb Shlomo who passed away before the Nazi domination and Yente who perished in Auschwitz. Bitzi submitted the following testimony regarding life in Bilke and the events of 1944:

You hear a lot about the Nazi Holocaust: Books are written, films are made, Rabbis sermonize. I wonder what impact it makes on the fortunate ones who were spared that tragedy?

To me, it was the end of a happy youth in a quiet, peaceful small town named Bilke, which is in the Carpathian Mountains in Eastern Europe. My ancestors lived there for many generations. We were a devoted family of eight. Our town was more like one large family – you knew everybody.

From 1938, a cloud of fear was hanging over our peole. We lived in hope and prayed not to fall victim to the dreadful Nazi Holocaust. In the spring of 1944, my dearly beloved family was among the six million Jews martyred in the gas chambers of Auschwitz and the other death camps.

It all started in 1944, before Passover. Orders were to wear a yellow star. They did not permit us to leave town. We did not give up hope until the last minute. The last day of Passover, rumors circulated that we would be placed in ghettos. Early the next morning came a knock on the door with orders to leave. They permitted us to take fifty kilos of food and belongings. Our beloved synagogue was the gathering place for the transportation to the ghetto at Beregszasz. I will never forget my dearly beloved mother's frightened, worried face. The feeling to leave my home roots – the house that my dearly beloved parents had built with hard work, where I grew up – was fearful. Leaving our synagogue, where we had



התמונה צולמה בבילקה ביום שלאה זיסוביץ היגרה לארה"ב 17 באוגוסט 1937
עומדים מימין לשמאל לאה אברהם בלימה זיסוביץ.
יושבת יענטע זיסוביץ (יאקובוביץ).

It was taken on August 17, 1937. On this day Leah Zisovic emigrated from Bilke to the U.S.A.
Standing from right to left: Leah Zisovic, Abraham Zisovic, Beatrice (Bitzi) Zisovic.
Seated : Yente Zisovic (Yakubovic).





enjoyed our festivals and Sabbath services, was sad.

The few weeks we spent in the Beregszasz Ghetto, with all the hardships and threats, were tolerable because we were still with our loved ones, but did not last long. Transports started; this was the end of togetherness with our good, devoted neighbors and friends. The Nazis shipped us off in cattle cars to an unknown destination, which was for most of them the last, where they perished sanctifying G-d's name.

Here I am, a survivor of the Holocaust, a witness to the war crimes and insanity that grew from anti-Semitism. It is our obligation to urge that all constituent organizations and the Jewish community set aside the date and participate in the observance dedicated to the sacred memory of the six million "Kedoshim".


Дусина
Плав'я
Осій
Дібрівка
Вел. Розтока
Ниж. Болотне
Широке
Вел.
Копаня
Мала



Remembrances of a Survivor

By: Dr. Moshe Avital Doft-Lipschitz

Suddenly S.S. men surrounded our barrack and started to push us out of the bunk by screaming, hitting, kicking and clubbing. The Czech supervisor marched in front of us. He did not want to abandon his children at this critical moment. The S.S. guards lined the path from the doors of the children's barrack all the way to the gate of the camp. We had to march between these lines so that we would not be able to escape back into the barracks and hide. Each Nazi guard held in one hand a gun and in the other a club. When we passed between these devils there was a deadly feeling, we felt that this was the end. I was very weak and each step required tremendous effort. I prayed silently and wondered from whence shall my help come. I was thinking in my mind and heart and asking: "Father in heaven, why did these young children deserve such a horrible fate?"

As we came closer to the camp gates we heard the shooting, louder and clearer, and one could hear that these were machine guns. Just as we were about to go past the gate, the alarm system went off and the German guards began to run for cover. We were left standing on the inside of the fence near the closed gates.

Out of the blue sky there appeared bombers which strafed the Nazi military barracks. A number of bombs also fell inside the inmates' camp. At that moment we started to run back into the barracks of the inmates. The bombing continued all day and through the night. With the help of friends I made my way back to a barrack and laid on the ground all during the bombing.

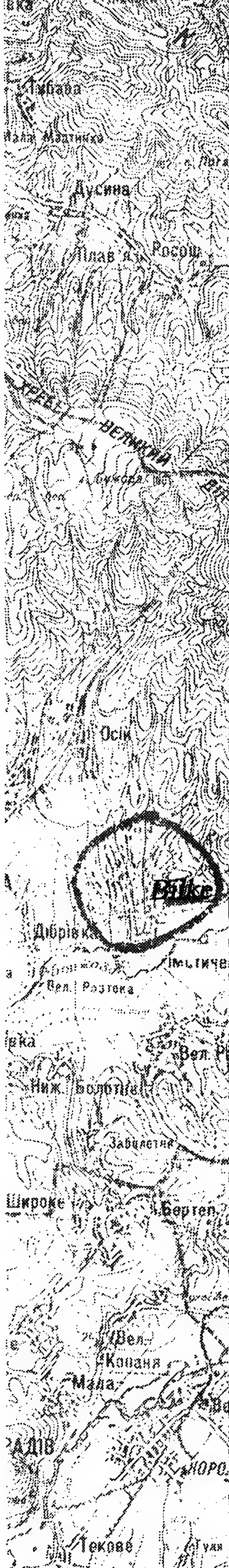
As the morning arrived there was complete silence, a deadly silence. No more shooting, no guards around, not a living soul was seen outside. Suddenly we saw some prisoners running outside with guns in their hands. The S.S. guards were abandoning their posts, jumping off the towers and disappearing into the forest. A few minutes later some inmates raised a white flag. This happened so fast that nobody could believe their eyes. It was unbelievable that the super race was defeated and was now on the run.

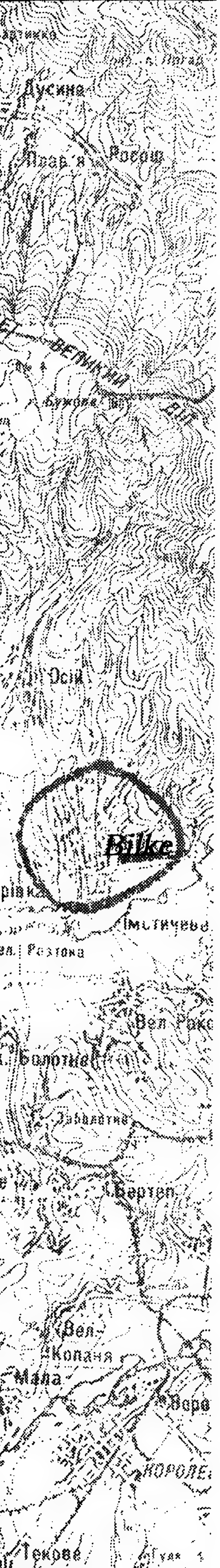
A few hours later, Gerneral George Patton with his Third Army Tank Corps entered and liberated Buchenwald. Those of us who could walk went out to greet the liberators. Almost all were hysterical with joy. I was in bad shape, I could not stand on my feet and had no strength to celebrate. I prayed in my heart that G-d should give me strength to overcome my weak condition especially at this moment of liberation. I reminded myself of Samson's prayer and I whispered it: "O Lord G-d' remember me I pray Thee, and strengthen me only this once".

As the American soldiers entered the barracks, you could see in their faces the shock at the unbelievable condition of the prisoners. They found skeletons of human beings who were dying. During the entire war they had not witnessed such a ghastly scene. Although they did experience the death of their comrades and of the enemy, they had never seen atrocities of such magnitude.

The final liberation of Buchenwald took place on April 12, 1945, the day President Roosevelt died. We were informed by the American soldiers that in the forest, thousands of prisoners lay dead, those who were shot during the last few days before the liberation. These were the vicims of the last evacuation. It was estimated that sixty thousand people were killed. Only twenty thousand inmates were alive in Buchenwald on the day of liberation.

We were also informed by the Americans that on the way to





Buchenwald they captured a train with thousands of "Hitler Youth." They had instructions to take over the remainder of the prisoners in order to relieve the S.S. men for front duties and annihilate the rest of the prisoners. We were very lucky that the Americans blocked their way and thus we were saved.

After the liberation, a number of military doctors and nurses arrived in Buchenwald to look after the liberated prisoners. We looked upon these people as if they came from another planet. Could you imagine, after years of horror, there is suddenly humane care and interest? We were given food, clothing, cigarettes, candy and many other goodies. The American soldiers did not know what to do with us.

They made a terrible mistake by giving very rich food to such very sick people who had not tasted this kind of food for such a long time. Instead of feeding us bland to rich food gradually, they unintentionally caused many deaths due to the rich diet. Thousands of people died from grabbing whatever food they could find. Their stomachs were not accustomed to it anymore. What shoud have been done was to take all of us to hospitals, examine everyone and treat us according to the diagnosis.

THE INNOCENT VICTIMS

Many thoughts entered my mind, one reminded me of the innocent victims of my family, of all the Jewish people and for that matter all the decent human beings who were murdered by the enemy. A voice was commanding me: "Take retribution for the blood of thy family, for the babies and the children, the pure and innocent who were destroyed before they had a chance to live; take retribution for all the victims of all generations of this long and bitter exile." More than once it semed to me that I heard the voices of my family which brought me to the breaking point.

Another thought which occurred to me at that moment was that there

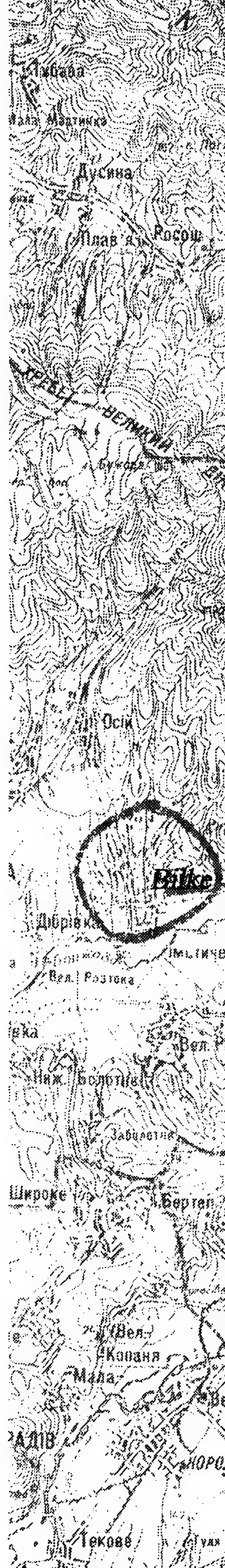
are moral values in Judaism which emphasize that a Jew should have pity and compassion even for your enemy. It is not befitting a Jew to learn the ways of the wicked and become a murderer. This is the symbol of Cain - the label of the cruel non-Jew and not the trademark of our people.

For some time, there was a tug of war in my mind about this problem and to this day the struggle continues. One moment I have a great urge to take revenge and moments later the Jewish moral obligation comes to mind and overpowers this desire. I can imagine that this struggle, this unrest and the terrible memories of those horrible years, plagues most of us survivors.

Since the Jewish moral fabric which does not permit us "to do unto them that which they did unto us" is deeply implanted in our souls, we will probably never find peace and tranquility. These two opposite forces will continue to struggle within us.

I have seen, on the day of liberation of Buchenwald, the Russian prisoners of war grab military vehicles and speed to the city of Weimar where I was told they attempted to take retribution, Do you know what the Jewish inmates did? They gathered together to pray, to cry and to say Kaddish for their dear ones. In spite of all, they somehow found the strength to overcome their grief and anger, and rose above everything. If the Jewish survivors would have decided to put entire cities on fire, or even the entire country of Germany, one could find justification, because in everyone's heart there was a tremendous accumulation of anger, frustration and deep despair.

A chapter in itself is the blessed activities of the American Jewish Chaplains, immediately after the liberation of Buchenwald. In the military code there were no specific orders on how to handle the survivors. However, the Jewish chaplains had a wonderful guide for such an unprepared situation. This was the Bible. I remember Rabbi Marcus and Rabbi Herschel Schachter and their tremendous efforts to help us and the wonderful comfort they gave us. There were times when they had a conflict



between their army duties and the need of the survivors, but their Jewish hearts overcame many obstacles.

There were a number of mines around Buchenwald where the Germans had employed the prisoners. After the liberation the Allies found these mines full of Jewish silver ornaments which the Germans robbed from the Jews fo Europe, such as: Torah crowns, Torah breast plates, pointers, kiddush cups, spice-boxes, menorahs, candlesticks, estrogim boxes, Chanukah candelabras, Sabbath knives, eternal light lamps and many other holy objects. For days and days, military trucks carried away all those precious Jewish ornaments. Who knows who became rich from the Jewish victim's property.

Those of us who did not die shortly after the liberation, gathered strength little by little, but with this their tragedy did not come to an end. The tragedy only deepened because only then did they realize how great their losses were. There was also a tremendous feeling of guilt, How is it that I am the one who survived? Am I more worthy to live than our dear ones who were annihilated?



Дусина
Росош
Осій
Bilke
Вел. Ростока
Широке
Мала



Childhood And Holocaust Memories

By: Elaine (etu Klein) Lefkowitz

Bilke ...beautiful childhood memories. Growing up in a home, nurtured by a loving family. Life was serene, though not rich in material things, but rich in love. Jewish heritage was passed on to us, the family of Moshe Benjamin and Gittel Klein, through their exemplary living.

Father would say: "Live each day and plan ahead as though you will live forever; but do your good deeds - Mitzvot - as though each day is your last one". The word Tzedakah is understood to mean charity, yet my father saw it not as much an act of kindness, but rather as Justice. He would teach us that if anyone stretches out his hand you do not question whether that person is really needy, but give to your best ability.

He readily gave not only money, which was scarce, but he gave of himself. The poor traveler, who slept in our home would be welcomed with care, and father himself would clean up the straw pallet and tuck the men in for the night. He felt and appreciated it as a mitzvah that came his way.

The world situation was getting more and more explosive, but we tried to go on with our daily lives till . . .

In 1939 our world came crashing down around us. Our adored father, delayed after evening minyan, trying to collect money for a needy family was caught in the crossfire of the local militia and the Hungarian army. Shot in the head, he died, never regaining consciousness. Although this



בתמונה זו אנו רואים את משפחת ר׳ משה בנימין קליין התמונה צולמה
בבילקה בשנת 1935 (בישיבה מימין לשמאל) ר׳ משה בנימין קליין (הי״ד)
ואשתו גיטל קליין (הי״ד), (עומדים משמאל לימין) הבת טובי, הבת סוני,
הבן שמואל, והבת אטו. (ר׳ משה בנימין היה הקרבן הראשון בבילקה
בתקופת השואה - נהרג בלילה שהונגרים נכנסו לבילקה)

In this picture (113) which was taken in Bilke in 1935 we see the Klein family.
(Sitting from right to left) Reb Moshe Binyamin Klein, his wife Gittel Klein.
(Standing from left to right) their daughter Tuby, their daughter Selma, their son Samuel, and their daughter Etu.





incident was not directly related to Germany's aggression, it set the stage for future horrors.

We were devastated and felt the sun would never shine again. Dear Mama, her religious faith, the support of her children both at home and from America sustained her. How she waited for "this brievele der Mammen" and the financial help from her children. Leib, Victor, and Selma were lucky to have left home, before it was too late, to the U.S.A.

Mother was an example for us, even from the little we had, she would insist on sharing with those less fortunate. We did not think it could get worse, but it did.

In April 1944 we were forcibly removed from our home; gathered in our shul, synagogue, searched and stripped of any valuables and marched to the train and on to Ghetto Beregszaz. While the train passed the cemetery, I prayed for father to intercede with G-d for our safety, and thought he escaped this humiliating and dehumanizing treatment, and is resting in a Jewish cemetery. The world has truly gone mad.

After a few weeks we were herded on to cattle cars for the indescribably agonizing trip to Auschwitz.

Upon arrival, my mother, grandmother Rifka, Nat's wife Malka, their beautiful children Sara and Tili and Sam's family - wife Gitel and Moshe Benjamin, the child named after our father, and baby Hershel were sent to the crematoria.

Toby and I were told by a man in a striped uniform to stay together; he sent us to a line of able bodied young women, and thus saved our lives.

After about six weeks in Auschwitz we were sent to Gelsenkirchen, where we would be cleaning bombed sites. When the air raids sounded everyone was running to underground shelters. The Jewish girls were not allowed in. We ran into the fields and were fire bombed by the Allied forces. As many as 500 girls were killed; the unrecognizable bodies, limbs

and hands, were collected by the surviving inmates, set in a pile and burned. Later we worked in a munitions factory in Sommerda. In spite of threats to us of severe punishment, we tried to sabotage by making tiny screws and bolts smaller - our way of getting some revenge.

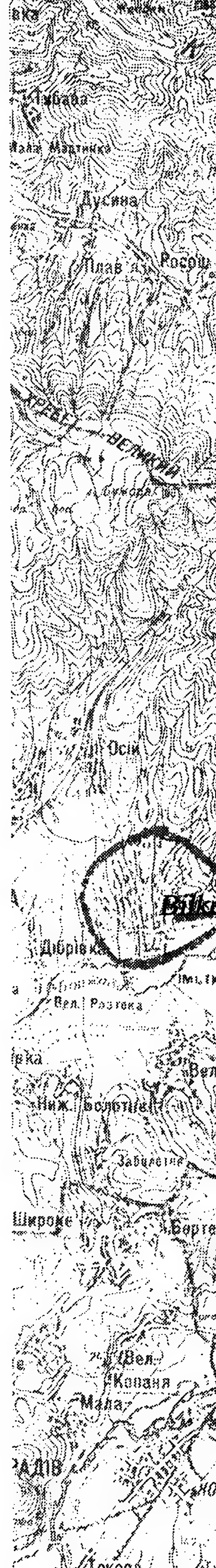
The survival instinct was strong. We fashioned from the wire we worked with, needles, knitting needles, safety pins and such. We knitted from yarn that we cut and unraveled from woolen stockings, caps for our shaved heads and mittens to keep somewhat warm. The overseers (German) would comment that they knew Jews were "dirty pigs", why then did we line up at 4 A.M. before work in ice cold water. We even ironed our washed dress by moving it back and forth around the one pot boiled stove available.

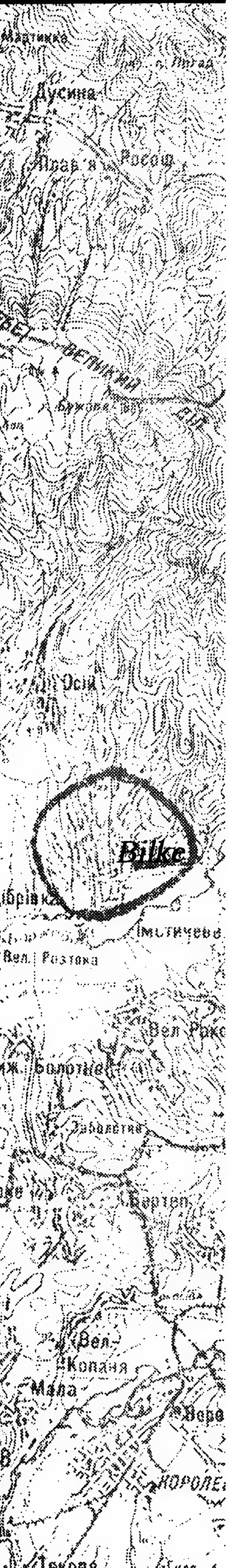
By the spring of 1945, we heard rumors that the war might soon be over. I used to dream that my American brothers (Leon and Victor) might parachute in to rescue us.

My main incentive to live was my silent vow to my mother that I would take care of my little sister Toby, who is till this day my dearest friend.

They made us march under guard to avoid capture by the approaching Russian Army. We'd be herded like animals to spend a night in a pig sty; we had to crawl on our stomachs to get in. I became sick with dysentery and felt I was too weak to continue. When we rested one night in a hay loft, Toby and I dug in deep into the hay and stayed there for two days. Miracle of Miracles! We heard voices in Slovac. In desperation we came out and begged them not to report our whereabouts.

The Germans retreated, we ventured out and because we were not far from the Czech border, we left in that direction. We kissed the ground after a Czech border guard gave us directions to the nearest village. In Monetin, a small village, a Czech family took us in and nursed us back to health.





We were eager to move on and left the Czech capital–Praha. With help of the Jewish Relief Agency and the Red Cross we learned that Nat survived Dachau and Sam survived in Budapest. My brothers and sister in the U.S.A. shared with us in rejoicing that we survived, but our joy was marred by the knowledge that our mother and so many of the family perished in the tragedy of the Holocaust.

We will always remember our fathers saying: "Change things that are bad if you can, but learn to accept things that cannot be changed".

A formidable task. Yet with the help of our husbands, Bill also a survivor and Michael - Toby's husband, we remember our families lovingly and teach our children of the righteous ways of our dear loved ones. May they rest in peace, but in our hearts they will live forever!!


Дусина
Плав'я
Осій
Дубрівка
Вел. Розтока
Ниж. Болотне
Широке
Копаня
Мала
Текове



Testimony of Moshe Friedman

One Family's Daring Rescue

Moshe Friedman is the son of Rabbi Meshulam Friedman, an illustrious Bilker cheder instructor. Moshe had already been conscripted into Munko Tabor, the Hungarian forced labor paramilitary in 1941, when his family (who lived in nearby Irshava) were disenfranchised and deported to Poland. The following details emerged from an interview conducted in German between the author and Moshe Friedman, then translated into English:

I was first assigned to Kashau, Slovakia, then later assigned to the area near Yasin on the border between Carpathia and Poland. All the forced labor units were very strict and we served without privileges. I received word that all my immediate family - my wife and child, my parents and younger brothers and sisters, and my brothers and sisters who were also married - had been declared stateless and were being deported form Hungary, where we had lived since World War I. Now they were termed stateless, unwanted and former citizens. When the edict was finalized, thousands of Jewish families, men, women and children were "officially" forced to pack their belongings and journey to the Polish side of the border where they were to be resettled.

I learned that my own family had been deportred to a Polish town near Yasin, where I worked on the Hungarian side. Then I decided to rescue my wife and child at all cost. I worked for two labor units, one on either side of the border, and began to establish contacts that would enable me to rescue them through bribery.

I already had a close friendhsip with the chief officer of our company

of Jewish conscripts. I became friendly with the local Burgermeister (mayor), who also had children and whose youngest was the same age as my child, one and a half years old. He was a kindly man who urged his people to share warm blankets and food with the deportees.

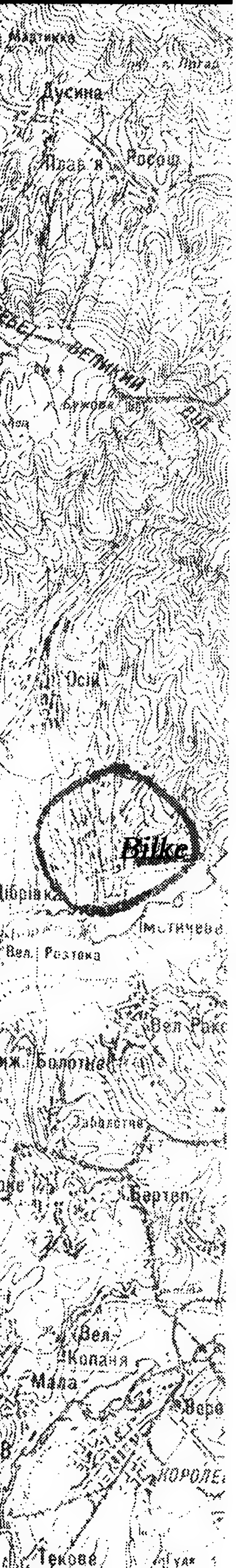
We worked out a plan whereby he could escort my wife and child from the ghetto, by pretending that they were his family, and telling the authorities that he was taking them to a nearby hospital. To convince my wife to trust the Burgermeister, I gave him a letter and photo to show her. We agreed that if the plot was successful, he would signal me by breaking a window in the Jewish Committee building.

Later, the Burgermeister's older son, who had approached me while our unit was practicing "exitz rung" (training drills) told me what had happened. When the Burgermeister gave my wife the letter and photograph, she was so astonished that she lost her strength, fainted and had to be revived. He urged her, "Schnell! Come with me quickly!"

The Burgermeister had found two Polish women, peasants who agreed that they would hide our child in a pocket of their clothing while my wife pretended that she was working with them in the fields. Later the women covered them both under a wagon-load of freshly cut grass and smuggled them into a stable where eight other Jews were already being sheltered. The women provided warm milk daily for the mothers and children who were hidden there.

I knew I could not send my wife home to Bilke; we did not know who there might betray them to the police. Before I could make further arrangements for their safety, something terrifying happened. The chief officer of my labor unit told me that the German authorties were aware of the Burgermeister's activities and where he had hidden the Jews. He added that the Germans planned to "smoke them out" in the morning. When I heard that rumor, I knew that I must immediately inform the Burgermeister to be aware of the threat and to watch that he himself was





not arrested.

I told my friend Fuchs to follow me for action and we stole two rifles from the commando. We arrived at the Burgermeister's house and told him. We were all frightened, with tears in our eyes; we were fearful of the consequences. "How can we have a chance to safely survive?" We knew that we could not make the slightest mistake.

We "arrested" our fellow Jews, men, women and children, and "escorted" them under "armed guard". On the way, we encountered a German battalion; we informed them that we were escorting these prisoners to our commandant and they let us pass. All of those we "arrested" were safely hidden in another stable.

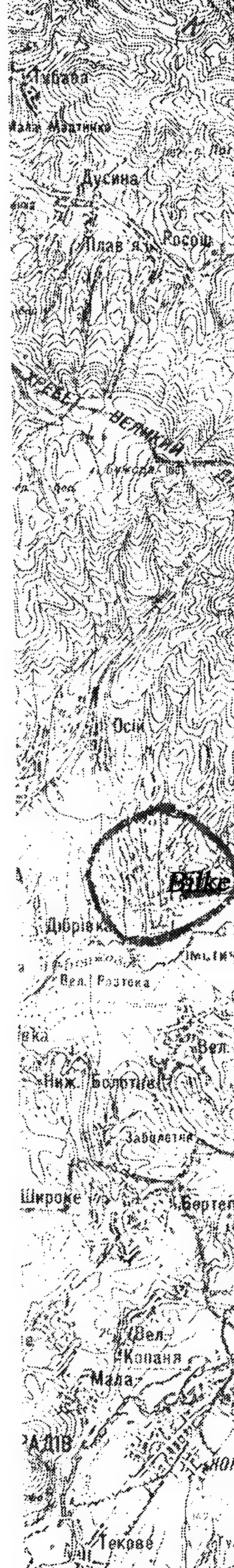
Almost immediately, we were told that our labor unit was being transferred back to Kashau, Slovakia. A new plan had to be made to save the escapees. We arranged to acquire small amounts of strong whisky every morning until we had enough to make the soldiers drunk and harmless. The entire unit became so drunk that we were able to send the rescued prisoners on their way to Munkacz, Hungary, where they would be safe.

As the Nazi grip tightened, Moshe Friedman escaped to Vienna where he remained hidden until the end of the war. His wife and child did not survive.

In 1941, the Friedman family was disenfranchised. The full story of their disenfranchisement and deportation to Kamenec-Podolsk appears in this book elsewhere. Rivka, a younger Friedman daughter, was sent to Slovakia to live with her oldest sister Chana and her husband, Moshe Rosenberg, all of whom were later deported and perished in Auschwitz.

Isaac Friedman, a younger son, had bravely made aliyah before the war began: He arrived just as the ship departed; undaunted, he threw his suitcase into the boat and swam out to it. Later, from the Holy Land, Isaac

attempted bribery and rescue efforts to save his family. Two other Friedman sons, Chayim Benyamin, a shochet in a nearby town, and Avraham Pinchas were selected for slave labor and sent to Auschwitz; they survived and made aliyah to israel.





A Scroll of Agony and Hope

of a Young Jewish Boy from Bilke

By Rabbi Jacob Eckstein (yantzu)

Who could have imagined the changes that took place in my life in just a few short years. I was born in 1931, to a highly acknowledge "Baal Tzedaka", who both Jews and gentiles respected. My father had the "zchus" to feed hundreds of homeless each "Erev Shabbath". We were very content with our lifestyles, until 1939 when the Hungarians took over. Bilke, where we were raised as little children, and started our long journey through different concentration camps.

The first step to Judenrein was when the Nazis suspended all Jewish store owners licenses. In April, 1944, we were told to leave all our treasured belongings behind, to feed the greedy Germans! Having no other alternative we were dragged towards the dreadful Beregsaz ghetto.

Early one morning, my father called me over to a corner and told me the following: "Yanky, the years to come will be very difficult. You'll be going through terrible 'tzoros' and hardships. Please, I beg of you with mercy, always remember 'Hashem'; Strengthen your 'emunah' and 'bitachon' and you're sure to survive. I know you will. When I look down at you from 'Olam H'emes', please make me proud. Just always remember you are a Jew and be an 'ehrlicher Yid'".

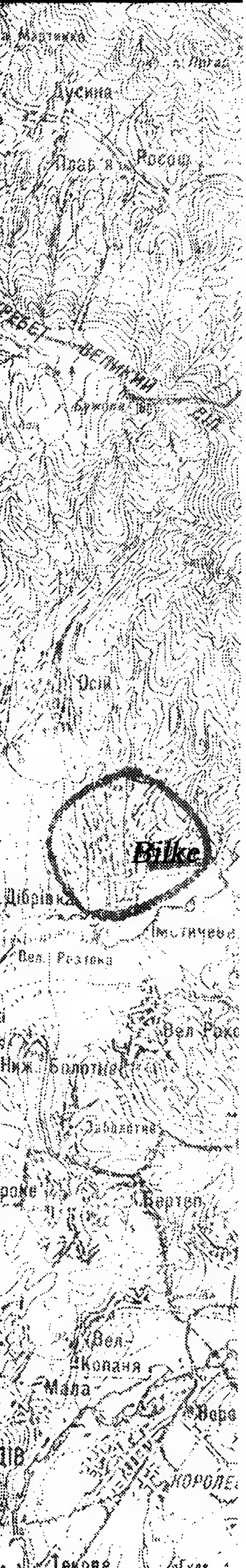
I was only twelve years old at the time and until my father confronted me, I never really faced reality. My father's few words suddenly made me feel so grown up and so alone. Despite my confusion, I promised my father that I'll never forget his words and always be a true 'Eved Hashem'.



תמונה זו של (יאנצו) ר׳ יעקב עקשטיין הבן של ר׳ מאיר עקשטיין הי״ד
מבילקה צולמה באנגליה בשנת 1947 אחרי שניצל מהשואה.

This picture (100) of (Yancu) Rabbi Jacob Eckstein,
the son of Reb Meir Eckstein,
was taken in England after the Holocaust in 1947.





We had a three week stay in the Beregsaz ghetto together with a few famous 'Rebbes' and a couple of hundred people. Each day, more Jews were deported, and supposedly taken to work on a nice farmland. We were all convinced and couldn't wait our turn; but somehow something deep inside kept on telling us that things might just be worse. We didn't know the Germans dirty tricks yet, unfortunately we quickly learnt about them.

After a long train ride we arrived in Auschwitz and were greeted by scary looking SS men. Within minutes the cheerful looking Germans transformed into mean beasts. It was then that our worst fears turned into reality.

"Ladies and children to the right and males to the left!" they bellowed. To ensure that we stay in line, "kapos" were circling between the hundreds of people. One kind "kapo" came over to me and whispered in my ear, "You look like a smart and mature "yid"". Let me tell you the key to survival. I know you are only twelve years old, however you can definitely pass for seventeen. Whenever you are asked to tell your age, always claim to be seventeen. Soon you will be inspected by Mengele. Tell him in a confident strong voice I am seventeen and I want to work! Listen to me, young man, this is the key to survival".

I made sure to remeber his warning. I knew that the "kapo" is definitely sent straight from the 'shomayim' and directed to me because I was destined to live.

My mother, little sister Perele and I were on the right, clutching together and crying bitterly. My holy father, especially, looked thirty years older than he was, because of the constant flowing of tears. After four long hours, we were finally standing in front of the inhumane Mangele. I was separated from the rest of my family because I told him I was seventeen and I want to work. Women, children, and the elderly were immediately sent to be exterminated, because the Nazis claimed they're useless. The merciless doctor gave me a harsh spanking, and I

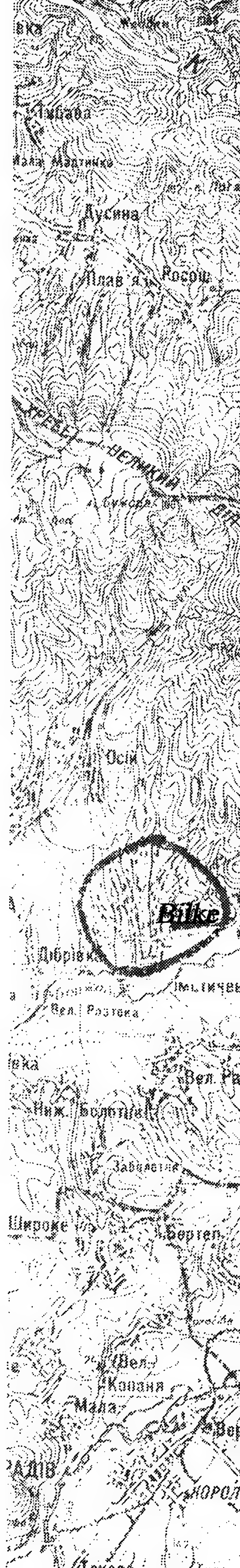
brokenheartedly watched as my family cried 'Shema Yisrael' and walked into the gas chambers. Then the Nazis grabbed my precious 'Tefillin' and burnt them in front of my eyes. My father gave me this brand new pair so I can use it when I become 'Barmitzvah'. This only added to my terrible devastation. With all that, somehow, I strengthened my "bitachon" and forced myself to go on.

I remained in Auschwitz for a few unbearable, bitter weeks, with a shaven head, striped uniform and a number around the neck. The daily menu consisted of black bread and black coffee for breakfast, a ladle of unedible sand soup for lunch and for dinner we had some petty leftovers. We were expected to work harder than husky dogs, with no food to sustain us.

Our next destination was Plashov near Cracow poland. We stayed there for months with even less food. Our job was to build foundations for barracks. The Russians were fast approaching Poland, so extra people were just a burden to the Poles. We were therfore sent off with approximately one pound of bread, per person, to our next unknown destination. We knew it would be a while till we would arrive, but out of sheer hunger we voraciously devoured our bread. Sure enough, the trip took three tortorous, long days. Most of us had no choice, but to fast. We came off the three day train ride like stumbling, meatless skeletons.

The conditions in Grosse- Rosen only deteriorated, until we were taken to Bolkenheim, which was situated upper north. This meant the weather was an added hazard.

At this point of the war, the Germans began to realize their plan to exterminate Jews was failing because we are to an extent invincible! Therefore, now more than ever, the immoral Nazis looked for best methods of torture and mass killings. They woke us up the coldest part of the night, made us undress, and as we shivered we were forced to take snow showers. The monsters ranted and raved at our frail goose bumped bodies. This



was a nightly occurrence. If by chance someone was caught 'davening' or handling 'Tefillin', the entire camp was summoned to the gallows to watch the beating and then the hanging of the afflicted Jew. Many died 'Al Kiddush Hashem'.

Thereafter, we went on a hundred mile walk beacuse the Russians were once again taking over. Every few days we stopped into a camp, Whoever couldn't make it was shot dead. We carried a weak, sick friend of ours.

The last camp we were in before liberation was Dirno, Czechoslovokia. A far cousin of mine recognized me, and since he was a doctor of the camp, he arranged that I get a double portion everyday. I constantly felt as if a 'malach' an angel was right above me, watching and giving me strength and directing me to the right 'Shlichim'. People were dying like flies. We woke up every morning in Dirno to find lifeless skeletons surrounding us in our barracks.

On May 9th 1945, the Russians came finally to liberate us. My friends and I went to live temporarily in German deserted houses and we had plenty of food. Hundreds died because after months of fasting their bodies couldn't tolerate food. Miraculously, my body was able to withstand the drastic changes.

I was fourteen years old by then, and I stayed in Budapest for a while with my half brothers and sisters. I then went to Gateshead, England to learn by Rabbi Dessler's 'talmidim' for five years. In 1951, I came to America, learned in 'Torah v'Daath' and got 'Semicha'. In 1955. on November 13, 1956, I got married.

The 'Yad Hashem' revealed itself so vividly every minute of the way. It all started when the "kapo" warned me never to tell the Nazis my real age who asked for children to please come with them to a 'chocolate factory'.

They took those poor children to the crematoria! I was only a kid and

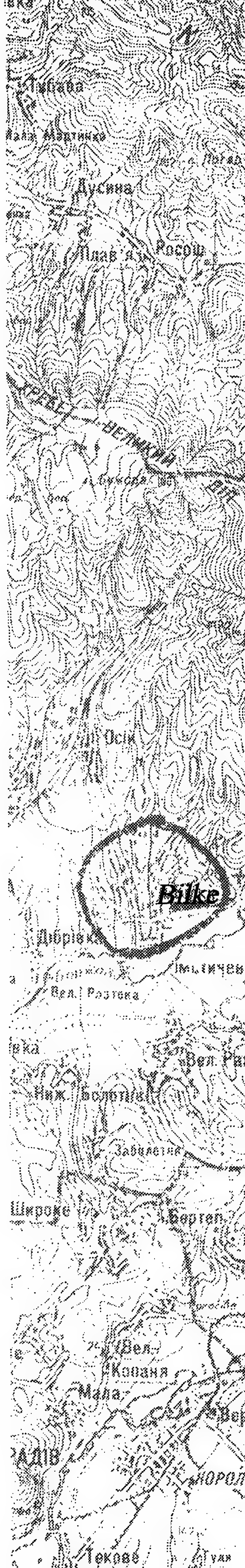
sometimes it sounded so enticing to go, but 'Hashem' gave me 'sechel' (intelligence), and I didn't go.

Whenever people got sick or were just too weak to continue, they were taken to the infirmary. In most cases those 'yiden' were never seen again. With all the terrible conditions, somehow I never got sick, never complained and was never taken to the infirmary.

In the camps, we wore wooden shoes. Since they weren't quite my size, I found rusty metal wires and tied them to my feet so they would stay on, They constantly cut into my sore skin, but wonderously the broken skin never got infected.

I knew my family's tremendous 'Zchus of Tzedaka' and always pictured the hundreds of homeless in front of our store. My "Rebbe's" words allways echoed in my mind. ('Tzedaka will save one from death').

Way back at the beginning, my father told me, "I know you will survive". These words pulled me throught the worst of times, because of what "Chazal" say: "A righteous man decides and G-d fulfills".





Over Fifty Years

Have Passed since World War II Ended and Hitler's Nazi Empire Collapsed.

By: Manny (Mendel Chayim) Mechlowitz

Over Fifty years have passed since I was liberated by an Afro-American soldier from the atrocities of a succession of four concentration camps: Auschwitz, Mathausen, Melk and Ebensee. In Melk, a work\death camp, I was one of roughly twenty survivors out of six hundred.

Over Fifty years have past since I lost my sister Sarah, her daughter Reisel and her two sons, Israel and Jacob. Her only child to survive was Mickey. Over Fifty years have past since I lost my oldest brother Daniel to the hospital at Melk just weeks prior to liberation.

Over Fifty years have past since I was fourteen - my childhood in the small village of Bilke, Czechoslovakia was brutally yanked away and I was forced to become an adult at the gates of Auschwitz. I could no longer act like a child. My brother Daniel, whispered to me, "Stand Tall" and I tried. I made it through the selection process. My eldest sister Sarah and her three children did not.

Reflecting back upon the year 1944, it is hard to believe that two years prior to 1942, I was living a fairly "normal life" in Bilke, Czechoslovakia, a small peasant village with roughly two hundred Jewish families. To understand the climate of the time, it is important to understand the events that led up to our deportation to the concentration camps. In 1938, the climate started to change in my small town of Bilke. Czechoslovakia was



בתמונה זו אנו רואים את מנדיל חיים מכלוביץ הבן של נח ופייגע
מכלוביץ מבילקה. התמונה הזו צולמה בשנת 1948 במחנה עקורים
אחרי השואה.

In this picture (160) we see Manny Mechlowitz, the son of Noah and Fayge Mechlowitz of Bilke. It was taken in 1948 in A.D.P camp after The Holocaust.





divided into three nationalities: Czechs, Slovaks, and Ruthenians. In 1939, the Germans marched into Czechoslovakia - dissolving the Czech army and establishing a puppet Slovakian government. Ruthenia was divided between the Hungarians and the independant Ruthenian Government headed by Volosin. Five months later, after two hours of fierce fighting, the Ruthenian government fell and the Hungarians took over the rest of Ruthenia. Bilke was located in Ruthenia.

My family, like all of the families in Bilke, lived without electricity and running water. My parents had ten children, two died from typhoid fever before I was even born. We lived in a three room farmhouse and owned two horses which were used to plow the fields and haul firewood from the forest. These horses were also our only form of transportation. We owned one cow and some chickens which provided us with milk and eggs primarily in the summer months because the winters were too severe.

My parents were adamant about educating their children. My day as a ten or eleven year old was probably a bit different from the average ten or eleven year old. From 5:00 - 7:00 a.m. I attended Hebrew school. From 7:00 - 8:00 a.m. I went to the synagogue for morning prayers. From 8:00 a.m. to 3:00 p.m. I attended regular school, then off to dinner. Typically dinner consisted of meatless soup with corn bread.

When the Germans attacked Russia, life had changed as I had known it. The Hungarian children were trained in a semi-military school. The gentile children played soldier with wooden guns, and the Jewish children had to carry shovels.

In the early 1940's, the Jewish men were drafted into labor camps. Many of them were sent to the Russian front where they performed menial labor such as building roads, airstrips, and burying the dead. Additionally, all of the Jews were ordered to wear the Star of David.

In 1941, the Hungarians gave orders for deportation of those Jews who could not prove their Hungarian citizenship. About twenty families in my

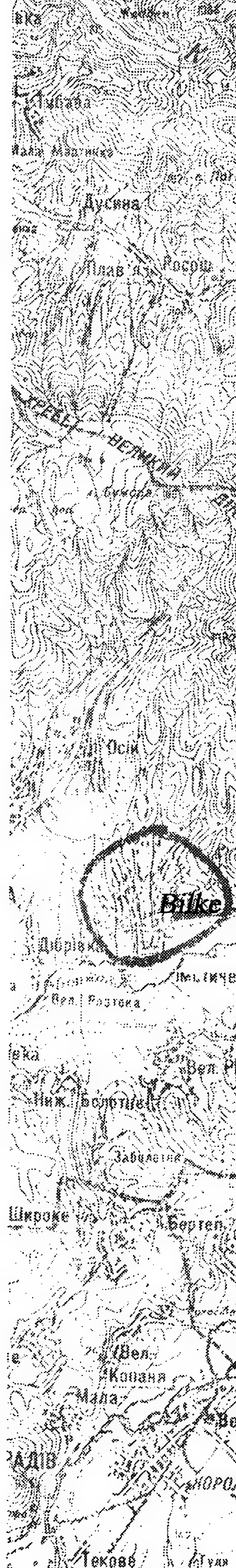
village were given notice to leave their homes. About 50,000 Jews from Ruthenia were sent to Poland, and we later found out that on August 27th and 28th they were machine gunned to death at Kamenets Podolks.

In 1943, my mother died suddenly. My brother-in-law, who lived in Paris, became a French prisoner of war. Five months later, my father died. My life basically had turned upside down. I did not think it could get any worse. I was wrong. Five months after my father's death, I began my journey to the ghetto.

On March 26, 1944, we were deported to a town called Berehove, fifty miles from Bilke. All of the Jews from the region were housed in a brick factory. Each family made futile attempts to have some privacy by erecting blankets to make cubicles. We lived in the ghetto for four weeks prior to being herded into "cattle cars", eighty people to a car. No food or water was given to us for days. Each step of the way I honestly believed it could not get any worse. Of course I was very naive. I remember very clearly when the doors of the "cattle cars" were opened. The SS were screaming, the dogs were barking, people were moving frantically in an attempt to avoid the blows from rifles. I was separated from my two older sisters, Roslyn and Helen and my younger nephew, Jacob.

Last week I visited my sister, Roslyn and Helen. For the first time Roslyn told me what happened to her during the selection process. My sister Helen and my nephew Jacob were separated from Roslyn. Roslyn was sent to a labor camp while Helen went with Jacob along with other young children, their mothers, the elderly, and the sick. While Helen was walking, she turned around frantically searching for Roslyn. However, Roslyn was in the other line that was destined for labor. One of the inmates who helped direct the traffic told her "I am not looking, go over to the other side quickly," which she did.

My sisters remained in Auschwitz for six months where they were tattooed on their arms - A6637 and A6638. Their job was to separate the





clothes which were left behind on the station platform: not only from the people sent to work, but the women, children, elderly, and sickly who were gassed. In Brikanov, there were four crematoriums surrounding the area where my sisters worked. They had enough to eat there because they found a lot of food between the clothes. My sister, Roslyn, knew what was going on in Auschwitz as soon as she stepped out of the railroad box car. An old-timer who was working at the railroad pointed out to her the smoke from the chimneys and told her to look up and see where her parents had gone. Of course she did not believe the woman.

Every night they heard people screaming as they were being gassed. Roslyn told me when the smoke started to come out of the chimneys, she was relieved because the people were no longer suffering.

There were times when the crematoriums could not keep up with the gassings so they stacked the bodies outside of the crematoriums. The stench was overwhelming. The people who worked at the crematoriums were periodically (every three months) sent to the showers to be gassed to eliminate any future witnesses. Roslyn related to me one incident where people who were working at one crematorium refused to enter the gas chamber. The SS shot them as they were singing the Jewish national anthem. Roslyn and Helen never expected to survive. As the Germans evacuated Auschwitz, my sisters were sent to Germany to work at an ammunition factory.

I was walking with my brother Daniel in columns of five until we reached a group of SS - one of which was Doctor Mengele. He was standing there pointing to us as to where we should go - to the right or to the left. At that time we did no know that he decided who should be gassed and who should be sent to a labor camp.

I remained with my brother Daniel. My identity became #68583 and Daniel's became #68584. As #68583, I have a lot of memories I would like to share with you which for a long time I tried to forget.

Within the first few hours at Auschwitz 1, #68583, became a fourteen year old adult, I lied my way through the selection process saying that I was seventeen. My hair was crudely cut and a 2″ strip was shaved in the middle of my scalp signifying that I was a prisoner. This made it impossible for prisoners to escape without being recognized. The shaving was very painful as the Germans did not waste soap on Jews. I was deloused, sent to the showers, given an uniform, that would have fit a grown man, and waited for hours, and hours in freezing weather in front of the barracks to be counted, recounted, and counted again. In a futile attempt to stay warm, we huddled closely together and stuffed newspapers in our shoes. After hours without food or water, we were given a small piece of bread and coffee-colored water.

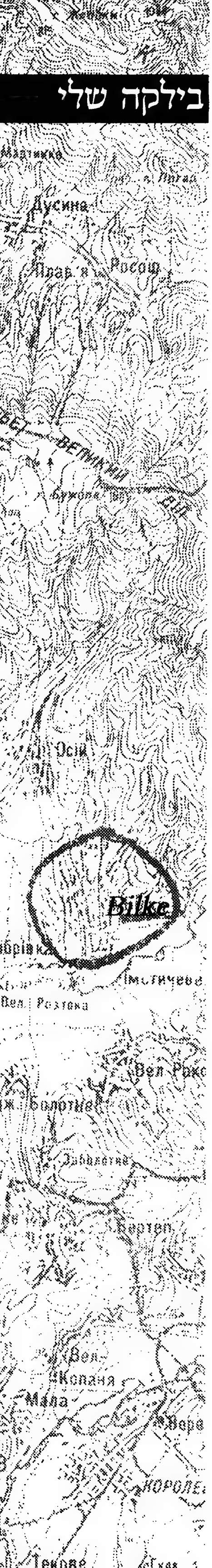
My tenure in Auschwitz lasted a week, at which time I was transferred to Mathausen where I remained for another week and then off to Melk where I remained until shortly before liberation.

Melk was a work/death camp in Austria where I worked helping to build an underground ammunition factory. I was responsible for taking drill bits to be sharpened. One night I fell asleep, and was consequently promoted to shovelling dirt and carrying rail tracks. This was very unfortunate because the way to survive was to work as little as possible without being detected by the guards. Of course, I was lashed twenty five times for falling asleep on the job.

Several times inside the tunnel where we were shovelling, sections of the tunnel caved in and people one step to the left of me and another time one step to the right were killed. Melk was not known for gas chambers; however, in my opinion, it was worse for me than Auschwitz. Here people were worked to death instead of gassed to death. Of my group, twenty people out of six hundred survived in the time frame of about eleven months.

After working all day, the day was still not over. The Germans were





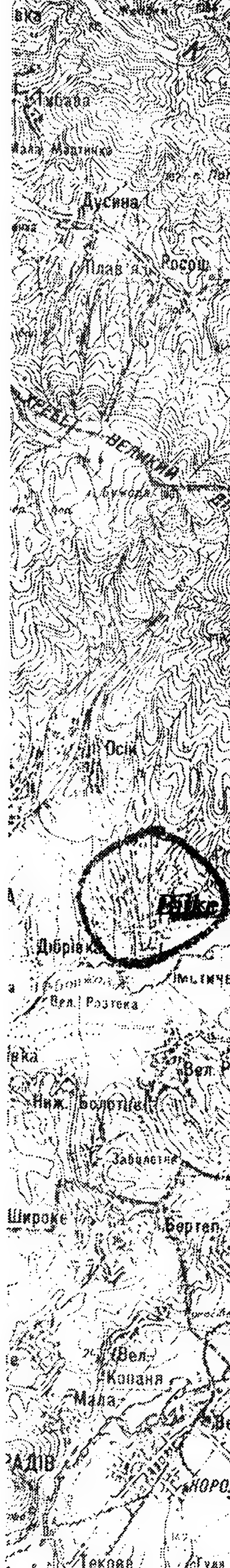
extremely efficient. We had to carry bricks from the railroad station back to the camp, We found out later that these bricks were used to build a crematorium at Melk.

One day, we were ordered to line up outside for hours. We were forced to watch a Russian prisoner hang for attempting to escape. The guards did not even have the decency to cover his eyes. To this day, I still remember the horror and torment in his eyes.

I would do anyhthing for an extra piece of bread or an extra minute of rest. I used to try to steal an extra few minutes of rest by going to the latrines. But even the latrines were not sacred. The guards would hit anyone who stayed too long. The only thing to look forward to was the half day off we received every two weeks which was spent delousing ourselves with stones.

In March 1945, Melk was evacuated. We were marched to the Danube, loaded into freighters and transported ot Linz, Austria. After the boat ride, we were marched for days. Those that were too weak to march were shot. We went through a village where I saw a water pump. As I tried to drink a little water, the SS hit me with the butt of his gun. We finally arrived at another camp called Ebensee and were imprisoned there from April 1945 to May 1945. I looked like one of those skeletons you've seen in the pictures. I knew my days were numbered, but I continued to fight, trying to stay alive. I ate coal and chewed on tar just to have anytining to eat. I got very sick from eating the coal. When we arrived at the barracks, people were just laying on the floor waiting to die. I recognized my second cousin, Izchak. He had given up, but I would not let him.

I told him that liberation was imminent in just a matter of days. He started to cry and said there was no point. His wife and children were already dead. But he did fight and he too was a survivor, living to the age of eighty five in Israel with his second wife and their two children. He passsed away about a year ago.



On May 6th, 1945 the guards had vanished. Our biggest fears... where 1) were the guards? and 2) what would they do to us? We thought we were all going to be shot to eliminate all witnesses. I decided to grab a blanket and go to the railroad station to catch a train to go home. Of course, the railroad station and trains were all bombed. I decided to go back to the camp. On the way back to the camp, I stopped at several different homes asking for food. The Austrian citizens were more anxious to give me food swearing they had no knowledge of the camps. An hour after I returned to the camp, not really sure what to do or where to got, the American tanks rolled in. The American soldiers were all crying in utter disbelief as to what they saw. The American soldiers set up a field kitchen and gave us plenty to eat, not realizing that the skeletons in the camp were physically unable to absorb the rich food. Many of us got dysentery including myself, and many others died. The American soldiers proceeded to round up all able bodied men from the local population including the mayor to clean up and bury the dead.

With all of the atrocities that occurred within the time span of less than two years, there were a few acts of kindness which for me, I believe, made the difference between life and death. An old man would hide a piece of bread under a large rock. I would break the bread in half and give half to my brother as we passed each other on the way to and from work, while at Melk. I was on the day shift and Daniel was on the night shift. I saw him every day until just weeks before liberation. I found out he went to the hospital - I was never to see my brother again.

One day the old man stopped leaving bread. To this day I wondered what happened to him. I can only hope that he was not caught leaving bread because of course that would be punishable by death.

There was also a guard who gave me a piece of bread when we passed through the dark tunnel on the way to the work site and a French prisoner of war at the camp assigned me to take the soup kettle back to the kitchen. An extra piece of bread here, and an extra piece of bread there, a scrap



in the soup kettle, I am convinced that is why I survived.

Even when the war was over, and the distance from the camps increased, it was not over. Where should I go, this boy of fifteen? Were my sisters alive? Of course, I knew that Daniel, Sarah, Reisel, Israel, and Jacob were not. Could I perhaps find my sister Margie who my parents managed to get out of Europe to the United States before the devastation started? Was my sister Irene alive, who happened to spend eighteen months in camp set up by the Vichy government in France? How fortunate it was my mother and father died some months before these events began. They would not have survived and did not have to witness the agony of their children and families.

Now out of the camps, I was determined to find my way home to Bilke. I was deathly ill and still looking like a skeleton. Most of the trains had been bombed. However, the American army provided us with trucks to take us across the border to Czechoslovakia after which I had to fend for myself. I wandered aimlessly going from town to town hoping to find my surviving family. I got off one bus in Budapest where I was walking to find a place for shelter. Somebody yelled behind me - "uncle". I turned around and saw my nephew Mickey. Mickey had made it through the selection process by running away from his mother and others going to the gas chamber, and jumped on a train going to a labor camp. He did not know what was going on, but his instinct told him to go with the men and stay away from the women and small children. He was thirteen at the time.

Mickey told me later he is convinced that part of the reason he survived after the war was because, upon liberation, he crawled into a pig sty and fell asleep rather than eating the rich foods that were handed out. Even if he had wanted to eat some of the food, there were cans of food being dropped everywhere and Mickey had never seen a can before so he did not know how to open it.

When I saw Mickey in Budapest, he told me of rumors that his father

(my brother in-law) was alive and was working in a seltzer factory in the town of Uzhorod. We knocked at the door of the factory and a woman told us to leave. We knocked agin, and again, she told us to leave. The third time Mickey's father answered the door carrying two bottles of seltzer, and yelled, "Didn't you hear the lady? She said go away". Mickey said "What's the matter? Don't you recognize your own son and his uncle?" Of course he did not, He couldn't believe his eyes....he had lost his wife and three children. He presumed he had lost his four children. He dropped both bottles of seltzer. My two sisters - Helen and Roslyn had also survived and heard that their older brother Daniel was still alive. They made it to Uzhorod and that's where they found me instead of Daniel. My sisters decided to put me into a hospital where I stayed about two weeks. When I was released from the hospital in order to go home to Bilke it turned out to be no home at all. Our house was in shambles, our neighbors had stolen everything - windows, doors, furniture, even the few things which we had buried were gone. Since we had nothing left in Bilke, we decided to leave and try to make it to the United States. By the time we decided to leave, the borders were closed. We were now part of the Soviet Union.

We sold our barn and with the small amount of money, we began our next adventure - illegally crossing borders at night, jumping trains, getting arrested, and bribing guards. We finally ended up in a DP camp in Germany where we stayed for three years.

First, Helen decided to travel to Chust to solicit help from our cousin to cross the borders. My cousin took Helen to Budapest and left her there in the middle of the street. Helen was eighteen and stranded. Roslyn proceeded to travel to Chust to find out how to get to Romania while I stayed behind because I was very ill. She sent me a telegram in Bilke a few days later to come join them in Chust. I was extremely sick doubled over in pain at the train station. I somehow managed to get on the train, and the only way I could stand up was due to the crowds pressing against me. When I arrived in Chust, we hired a guide to smuggle Roslyn and I





along with three others who had joined our group across the border into Romania. Directly across the border, in a town called Satu-Mare we were caught by the Romanian police and spent half the day in jail, With the small gold rings that the women had, we bribed our way out of jail. We hopped on a wagon going to the Hungarian border and hired a guide to help us cross to the Hungarian side. The guide left us in the middle of nowhere. We heard dogs barking so we followed the sounds to a farmhouse. One of the girls in our group knocked on the door, waking the farmer who then pointed us in the right direction telling us that guards were sleeping in the barn. We retraced our steps and proceeded in the right direction. Finding another farm, we hid in a pig sty while several of the girls talked to the farmer, The farmer took us in his house and made us a fire to warm ourselves. With an apron that my sister Roslyn had, we were able to barter for the help of his thirteen year old daughter to take us across the border into Hungary. Upon crossing the border, we waited for a train for two days to go to Budapest. We jumped the train along with a lot of others with the same plan. While on the train, my sister Roslyn received numberous proposals of marriage. The only condition for the marriage was that she leave me behind. You have to understand that people had been devasted by the loss of their loved ones and were desperate for campanionship. There was no rhyme or reason for some of their behavior.

We arrived in Budapest two days later hoping to get the required papers to go to Prague. No more papers were being handed out in Budapest.

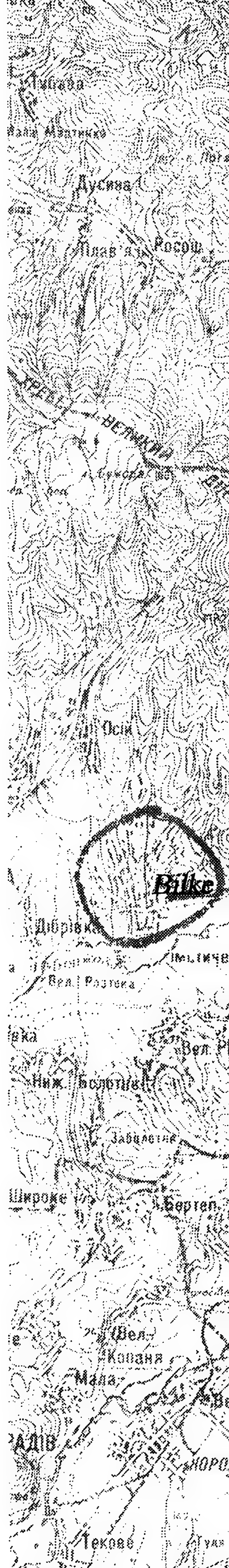
We hopped on yet another train to cross the Slovakian border. The train we jumped on was a Russian troop train; however, one car was open and empty which allowed many others to travel to Slovakia. In the broken car were two Russian soldiers who were going for a joy ride. When we stopped in the train station, the soldiers got off the train to confiscate a bench so the girls could sit. The Slovakian police noticed the soldier's actions and chased all of us out of the train except the two Russian soldiers. At this point we found a Jewish agency who was helping refugees to move

on with their lives by giving them money. We used the money to buy passage to Prague. Upon arrival in Prague, my sister Roslyn took me to the hospital. I am unsure to this date if she took me because I was sick or I needed someplace to stay. Roslyn set out to find my sister Helen, whom she found. Ironically we ended up crossing the border into Germany. We thought that because we were in the American zone, there would be no problem to get to the United States. Instead, we found ourselves in a displaced persons camp where we stayed for three years.

Mickey joined us at the displaced person's camp for a short time. During that period Mickey and I decided that we were going to smuggle ourselves into France. We had no idea where France was, but we bought a map and started our journey. The reason was to find my sister, Irene, who, after eighteen months in a concentration camp, was in France with her prisoner-of-war husband David, who had also survived. As we set off on our adventure, we ended up smuggling ourselves into the French zone of Germany. We decided to go to Austria on a boat and it all seemed very easy until we were met at the other end by the Austrian police. We were arrested and subsequently bailed out by some local Jewish citizens. At this time our little adventure became exhausting, so we decided to join a kibbutz which was located in Hohenems, Austria. The people of the kibbutz were preparing themselves to be smuggled into Israel. My sisters persuaded me to come back to Germany, and Mickey went back to Czechoslovakia. A little later he joined the Haganah and went to Israel to fight in the 1948 war.

Finally, in 1948, an executive order by president Harry Truman allowed 400'000 refugees to come to America; my sisters and myself were among this group. The story doesn't end there. Within one year I was drafted into the U.S. army during the Korean conflict and sent oversease to a place I had left a short time before - Germany.

I have tried to make sense out of my experience. There is none. I am left with one thought... we must all ensure that atrocities and inhumanity



of this magnitude must never - ever happen again. The Bosnian/Serbian conflict in my opinion should not have been allowed to have gone on for so long. The Palestinian/Israeli conflict has dragged on for years. We need to take a pro-active stance and not allow lives to be needlessly sacrificed over land, oil, or political convictions.

Two points I must try to leave with you. Some may think of the holocaust as something horrible which took place a long time ago - over there where insane Nazis reigned - and to someone else, someone, more unfortunate than ourselves. I ask you to think of the Holocaust as something that can happen anywhere. As former NEA President Willard McGuire said in Jerusalem some years ago, "the memories of the horrors of the Holocaust must echo through this and coming generation of Americans so we shall never forget".

Secondly, as I talk to you today, in March 1994, let's ask ourselves how much real progress have we made in the past forty-nine years.

80,000 Neo-Nazis have surfaced in Germany and G-d only knows how many more around the world; Kids go to the movie, Schindler's List, and ridicule the movie.

The conflict between the Jews and Palestinians continues into its 50th year; and although a treaty with some Arabs has been signed, it will take generatons before real peace occurs.

Guest speakers in the Cobb County school district in Georgia are teaching that the Holocaust never occurred. people are making a living telling that lie in many places around the world.

Louis Farrakhan, who is one of the most controversial leaders of the Black community, refers to Jews a "bloodsuckers", Judaism as a "gutter religion", Israel as "an outlaw state", and Hitler as a "very great man", "wickedly great" he later expalined. According to a poll conducted by Time/CNN, seventy three per cent of those surveyed were familiar with

Farrakhan and two thirds of those familiar with him viewed him favorably. More than one half viewed him as a good role model for the black community.

Frightening as it is to say, the list of ills is without end.

Our world is not plagued only by ethnic hatred and anti-semitism. Look at the oppressions of black persons in South Africa, and the Serbain and Bosnian conflict. Racism runs rampant in parts of our nation with rabble like the KU KLUX KLAN reminiscent of European fascists. Our world is plagued by prejudice and discrimination which must be attacked at an early level in our schools. I am not saying that I have the answers, I don't. Building awareness and having discussions on race, on prejudice, on intolerance, on discrimination, on hatred, can't but help. Discrimination will not disappear easily but perhaps in another forty-nine years, our society may have a better grasp of the problems we face.

I would like someday to be looking down upon my children and hear:

Today is March, 2042.

Ninety eight years since the collapse of the Nazi empire;

Forty years since the acceptance of the Israeli-Palestinian peace treaty.

Thirty years since the collapse of the new Nazi movement;

Twenty years since the demise of the Ku Klux Klan.





Who Am I?

Testimony of Reszi Bohm

Reszi (Rivka Josovic) Bohm is the daughter of Reb M. Josovic, a Bilker carpenter. She submitted the following detailed testimony:

The Germans occupied Budapest in the middle of May, 1944. The destruction of the Jews was imminent. For the past couple of years I had worked in Weiss Mandel's Restaurant at Weseleney 18, with Shmilu Braun, Basie Chajemovics (who died in Auschwitz) and a Bilker Gentile girl named Ilona Lipcsej. My residence was Weseleney 11.

An order was issued stating that Jews were not allowed to employ Gentiles, so Ilona decided to return to our hometown, Bilke. I begged her to sell me her working book, but she refused and she went home. My intention was to get Aryan papers and live through the war somehow, somewhere. However, her misfortune was my luck, because she forgot to declare her departure at the food rationing office.

On about May 20th, a proclamation was posted on the wall in the project at Weseleney 11: Every Jew must register within three days. of course, I didn't want to be among those registered, so in order not to be deported, I had to do something drastic quickly. I obtained a blank declaration, filled it out and forged the housemaster's signature. I took off the yellow star and went to the police station to register the declaration. The next day, I lied to the housemaster and told him that I received a card from Ilon Lipcsej that said she had lost her declaration; would he please give her another one because she would not be able to register at home, in Bilke. He gave it to me reluctantly. This was a start at working toward the false papers. With the declaration in hand, I took off my star again

and went to the food rationing office, where I received a rationing book.

On Thursday, I bought a religious cross with a chain. I took off my yellow star permanently, replaced it with the cross and started job-hunting. I preferred going to the country where food would be more available and I would also be safer from the city bombings. In the newspaper, I found an advertisement for a housekeeper in Shiofak. Immediately I went for an interview.

The place was in Buda: Preda Leba and Sons bakery, Alkotas 10. While the lady was interviewing me, someone else called on the phone about the job. I was sent away and told to call back in about two hours. Those two hours were endless. In order not to just roam the streets, I rode in a trolley car most of the time. When I came back, I was hired. The next day, on Friday, I had to take my new position in Shiofak near Lake Balaton.

Everyting that I did went on with great secrecy. Somehow, the people around me suspected that I would be leaving soon. Sure enough, I said goodbye to the older Mr. and Mrs. Weiss, Morritz, Surika, Shmilu and Basie. Nobody knew of my destination. The restaurant was still going fairly strong, but I left and went on the Southern Railroad station directly to Shiofak.

My emotions were so mixed. I asked myself the same question over and over again: Who am I? Is this real? Will I be able to play the role of a Catholic girl who doesn't know anything about Christianity? Although I bought a Catholic prayer book, it was still a far cry from the way I was raised in a truly Jewish home where every fiber of my being was interwoven with our religious heritage. Will I be able to sustain this? I prayed to G-d that He should help me and show me the way in this strange atmosphere.

I arrived in Shiofak in the late afternoon. The two Preda sons owned a villa there. Within the two families there were three children and two nannies. The parents came down only for the weekends. I was their





housekeeper. I always had to remember who I was, my exact name, birthday, etc. One day I was called to the city hall; I was terrified. My fear vanished soon when I received a personal identification card, and later a work book. Now I really felt a little more secure with all those papers in my hands.

To church I went only once, because the family wasn't very religious; to me it was a blessing. My thoughts plagued me with guilt. I was constantly thinking about my family and friends whom I had left behind. My only hope was my strong faith and courage to live.

Listening secretly to the BBC radio news from London, I gathered that the war would end soon. I was determined to struggle through it, whatever the cost. Heartaches were sometimes unbearable. At bedtime I used to lock the door because I had nightmares. I was afraid that perhaps I would say something in Yiddish and, therefore, could betray myself. One had to be extra careful.

I kept on working until the end of the season, September 1, 1944. They all returned to Buda and I was left without a job. I rented a room in Budapest on a day-to-day basis. I was living in torture because I was afraid to go out, and staying in would arouse suspicion. There was still some money due to me from preda's I went to collect it, they offered me a job as a sales clerk in the bakery. Of course, I accepted it with pleasure, food and board included. I took to the business as a duck takes to water.

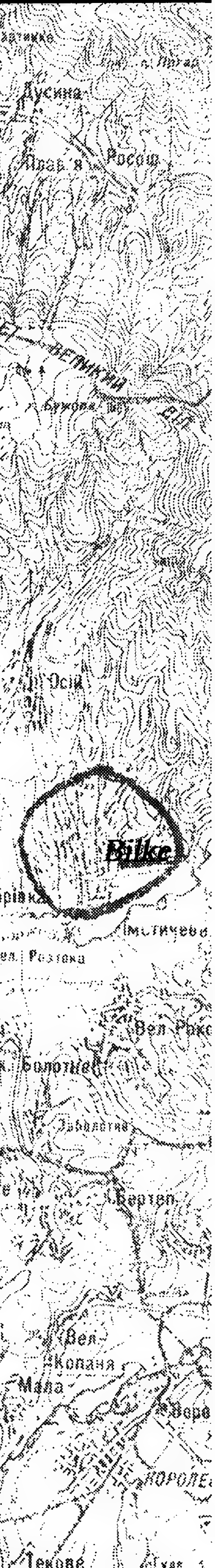
One day, a man wearing a yellow arm band came in, supposedly to buy some bread. Lo and behold, here I saw my friend and schoolmate from Bilke Itzik Reisman. When he saw me behind the counter, he sneaked out in order not to betray my Gentile disguise. Later he told me that I had turned all colors. A policeman, whom I knew from Weiss Mandel's restaurant, also came into the store once. Quickly I bent down underneath the counter, pretending to look for something. When he left, I said "Shema" with a sigh of relief. There were numerous crucial incidents like that.



רבקה (בוהם) יוסוביץ מבילקה מחופשת כנערה נוצרית בבודפשט
בשעת המלחמה.

Ruth Bohm (57) acting as a Christian in Budapest
during the war in 1944.





My friend, Armin Gelb, also lived on forged papers and called himself Pista; he was under Swiss protection. He came to the bakery once a week and I gave him about twenty kilos of bread and other food I was able to get; this he smuggled into the ghetto. I was stealing and hiding one or two loaves of bread every day in order to fill up his rucksack. Bread was precious, rationed in very small amounts a day per person. People stood in line from 4:00 a.m. for their daily rations. I was offered gold and other articles for the bread. Later on, the shelling became too dangerous for Pista (Armin) to come, so I sent him the bread with a messenger a couple of times, which he acknowledged when he received it.

After Christmas, the Red Army surrounded Budapest and fierce fighting began. The store was under constant shelling. We wore helmets all the time. My good fortune played an important part in my life. The cook had a fight with the boss, so she left. The kitchen was in the basement, near the air raid shelter, so I offered my services as the cook, although the work was much harder. I had to cook for twenty people every day, but it was much safer than in the store.

On January 22nd, 1945, the Russain planes dropped six bombs on the bakery, and it was destroyed, three dead and three injured. Thank G-d, I was unharmed. Four of us girls fled across the street into an air raid shelter. I stayed beehind a little while until I could get enough food from the storage in order to survive. Life in the shelter was horrible: There was no drinking water and only one toilet facility for fifty people.

The Russians liberated us at about the end of March or the beginning of April. This was another experience in my life. It should have been happy, but it certainly was not. The Russians came in very drunk, with a large German shepherd dog. They had weapons in their hands and they were shouting lewd things. Inasmuch as I was looking forward to this liberation day, it was spoiled by their uncivilized actions. When I saw their behavior and lust for women, I hid in a coal bin, where I stayed for three days. Sure enough, women young and old were being raped.

As soon as things quieted down, everybody came out of the shelters. At last, I was liberated, but still, like being in a cocoon, I was completely cut off from my people. Everything around me was destroyed. The stench from dead bodies was unbearable. We cleared away the rubble from the bakery. One oven was left intact; things started rolling again slowly. Bread was baked only for the people who brought their own flour. I weighed and taste-tested the flour; people were mixing in plaster and other materials. By the end of the day my tongue was like glue. For all this work, I received one kilo of bread a day, which was a great reward because I was able to exchange the bread for other necessities.

By the hour, I was getting more restless and very anxious to know what happened to my people. Here and there, Jews were returning from the ghettos. It was very difficult for me to continue any longer under an assumed name. I wanted to cry out to the world that I am Jewish and no longer a Gentile girl. I removed the cross as soon as the Russians liberated us.

About two weeks before Pesach in 1945, I had an opportunity to go to Pest with a police officer as a guard. We walked all the way down to Csepel since all the bridges were bombed. My thoughts were to look up the Weiss family and all the other people that I knew; perhaps they survived. I wanted to be in touch. I made the date with the police officer for Sunday at 8:00 a.m. I made up my mind to tell my bosses about my identity. I arrived in Pest about 4:00 p.m. my destination was Kosiney 10, to look for the Weisses. Thank G-d, I found them. It was a very happy reunion.

The next morning I went to the American consulate to send a telegram to my Uncle Louis in New York. Of course, I had thrown away whatever personal papers I had with my Jewish name and address before I assumed my Gentile disguise. Vagely, I remembered my uncle's address in New York, and sent him a telegram through the Red Cross.



On Tuesday, I returned to Buda by canoe via the Danube near Margit bridge. Somehow I felt good, thinking to myself about when the day would come for me to sail the ocean and be reunited with my family in America. In Pest, the streets were full of refugees looking for and asking about their loved ones.

Now the time had come to tell my bosses the truth about my identity. When I saw them in the office, I went in and started: "Gentlemen, being that up until now I was unable to keep my religion, and now that Passover is approaching, I was invited to the Weisses, my friends to celebrate my holiday with them". They looked at me as if I were crazy.

"The truth of the matter is this: I am no longer Ilona Lipscej. My real name is Reszi Josovic and I am Jewish. In order to live, I had to save my life in this manner. I didn't want to be slaughtered like the rest of my family". I couldn't hold back the tears any longer; I broke down and cried, My bosses were astonished at how cleverly I was able to hide my identity. There were numerous question and answers. I was very well liked there. They didn't want me to leave, so I stayed on another three months. One of the bosses told me, "You should have remained a Ilona Lipcsej; you never know, history repeats itself". My reply was, "Now the tables will turn on you for your misdeeds".

One afternoon, a messenger brought me a letter form Suriko Weiss, saying that my sister, Rachel, had returned from Auschwitz and that she was in her house. I rushed with some clothes to meet her. Poor thing; she was all swollen, had barely any hair, but I was very happy to see her again. I placed her with a childless distant relative, very fine people, the Lasslos. The rest of my family, my parents, three sisters and two brothers perished in Auschwitz.

I met Menus Klein and he told me that he was going to Prague. Since the borders were still unsettled, one could travel without a passport. I told him I would go along. In the meantime, I had heard that my cousin, Mendi

Bohm was in Prague; I surely wanted to see him. While I was in Prague, Mendi and I became engaged. On the way home from a restaurant, we saw a group of people standing in front of our apartment house. Among them was Mendi and a soldier. A man was walking toward us; he was Moshe Berger (whose father was Meyer Berge), and we were pleasantly surprised to see him. As we came closer to the rest of the people, to our great surprise the soldier was my Uncle Norman. I couldn't believe my eyes; the excitement was too much to bear.

We all went into the apartment. Uncle Norman told me that he had received a telegram from Uncle Louis, his brother. Uncle Louis had received my telegram from Budapest. Through the American consulate, he in turn cabled his brother, Norman, in Germany, where he was stationed, and asked him to look me up right away in Budapest. He was going to Budapest via Prague, where he made a stopover. The train was supposed to leave at 8:00 a.m. the next morning. In order to pass the time, he went to the Y.M.C.A. where all the refugees gathered. He met a young man and gave him a package of American cigarettes, which was a great deal, and asked him to go from table to table to ask if anyone was from Bilke.

It didn't take long to find a table full of Bilker men, and they gathered around him: Chayim Bohm, Moshe Berger, David Heisler, Eliezer Schwimmer, Menachem Klein and others. Naturally, everyone was glad to see him. They asked him, "What are you doing in Prague?" He answered, "I'm on my way to Budapest to see Rifkele Josovic". They said, "You don't have to go far, Rifkele is right here in Prague".

This was the group of people waiting for me in front of the apartment house. Aftre three days' leave of absence, with a heavy heart, we said goodbye: "I will see you, G-d willing, in America".



My Father's Eyes

By: Rhonda (Mechlowitz-Miller) Wenner

On my wall are framed pictures of the people who are no longer there. I have the family portrait, with my serious-looking relatives with expressions that would defy anyone to say they never existed. There is my aunt Sarah looking so cosmopolitan in her stylish hat and collar. My Uncle Daniel, as handsome as any Hollywood movie star, in his army uniform. And I look at them often, knowing that if I look hard and long enough I will see my own eyes, my wide cheekbones, the wry smile.

Who do I look like? I look like them all. Sometimes when I look in the mirror I am surprised to see someone elses's face. Today I'm Roslyn; tomorrow I'm Margaret, the next day I am my Aunt Irene. But there are always my father's eyes gazing back at me, clear and blue grey.

I am very much the American, flowing comfortably through the melting pot. Modern and educated, I live in the mainstream. But my face is that of the Mechlowitz family of Bilke, and a part of me will always live there. Over and over, I try to picture what it was like in the town of my father, of my grandparents. I seek the stories, I record the names. I imagine my grandfather's creative efforts to feed his large family - making matzohs one day, gathering grapes or lumber the next. And I can almost hear my grandmother inviting a passerby into their small house for "something to eat". Just as I still hear my father say, "Are you hungry? Here's something to eat".

Did you know my father, Azriel Mechlowitz, as a boy? Let me tell you something about the man he became. In this country he was known as Ivan Miller. He married and had three children all of whom he adored. In



my father's eyes his children could do no wrong, and from him I learned the joys and wonders of being a parent. My father had a reputation among family and friends alike of being incredibly kind and generous – anyone who knew him knew he was a real "mensch". He worked very, very hard all of his life and in his later years studied Torah and often read in the synagogue during the holidays. We were all so very proud of him.

When his first grandchild, my daughter Sara, was born, he was able to spend a great deal of time with her. I still have the picture in my mind of the two of them sitting side-by-side while he studied the "big book" (Torah). She would sit perfectly still, enthralled, looking from the book to his face, replacing the yarmulke when it slipped from his head – and she was barely a year old!

On a beautiful sunny day in April, 1991, my parents went for a stroll on the Boardwalk in Atlantic City. The conversation turned to where they had begun their lives and how far they had come – how amazing it was that two "greeneh" from poor origins could now be owners of a condo on the Boardwalk! They spoke of many things: their youth in Europe, how hard life was in Bilke, and how little their children knew of such hardships. Nevertheless, my father proclaimed that his children had turned out quite well, and his grandchildren, in his eyes, were the most wonderful joy of all.

That night my father died.

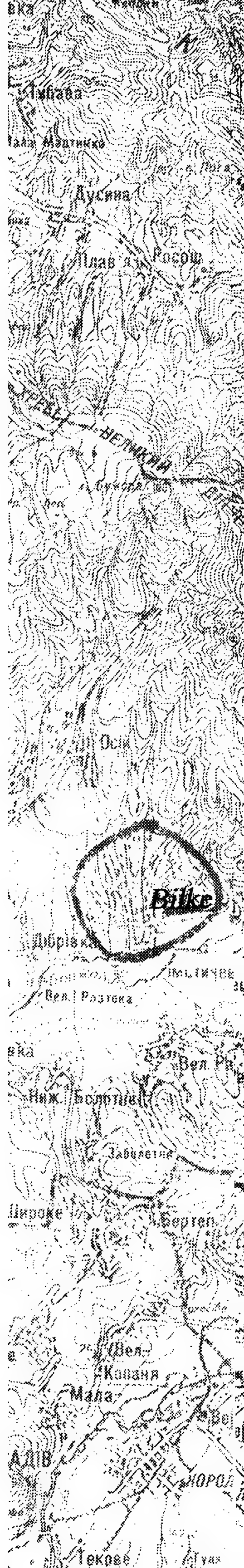
I think of my father every single day because I miss him so deeply. Sometimes, I recall the stories he told me about growing up in Bilke. He never spoke to me of being poor nor of the hardships they endured. The stories I heard from my father were always lovingly nostalgic. I heard tales of his parents and siblings and their singular family life, of cousins, friends and neighbors and their humorous ways. As a child, I remember thinking that Bilke was a wondrous, magical place filled with interesting people and unusual stories. As I grew older I began to understand that – in my father's eyes – Bilke was home.



Testimony of Rivka Klein

Rivka (Friedman) Klein is the only surviving daughter of Rabbi Meshulam Friedman and Feige (Davidovitz) Friedman. Her parents, brothers Chaim Benjamin, Joseph Meyer, and sisters Chanah, Libe, Sara and Rachel were deprived of their Hungarian citizenship and deported to Poland on Tisha B'Av in 1941. Of their entire family, only Rivka, Eisik, Moshe and Rabbi Avraham Pinchas Friedman survived the Nazi atrocities.

Rabbi Avraham Pinchas Friedman was the shochet in the Karpato Rus town of Zalizsha, before he was deported to Auschwitz and slave labor. After the liberation of Europe, he settled in Kfar Ata, Israel, and worked in Haifa, where he established a free loan service for the needy. He published Tikun Sofrim for Torah reading dedicating it to the memory of his parents, brothers and sisters who were killed in the Holocaust. Rabbi Friedman lived in Israel for forty-five years before he passed away.


Дусина
Росош
Осій
Bilke
Дубрівка
Вел. Розтока
Ниж. Болотне
Широке
Бертеп
Вел. Копаня
Мала
Текове



Why?

By Solomon Davis (Davidowitz)

A stranger in Heaven
Without a nest,
On Earth uninvited
A guest

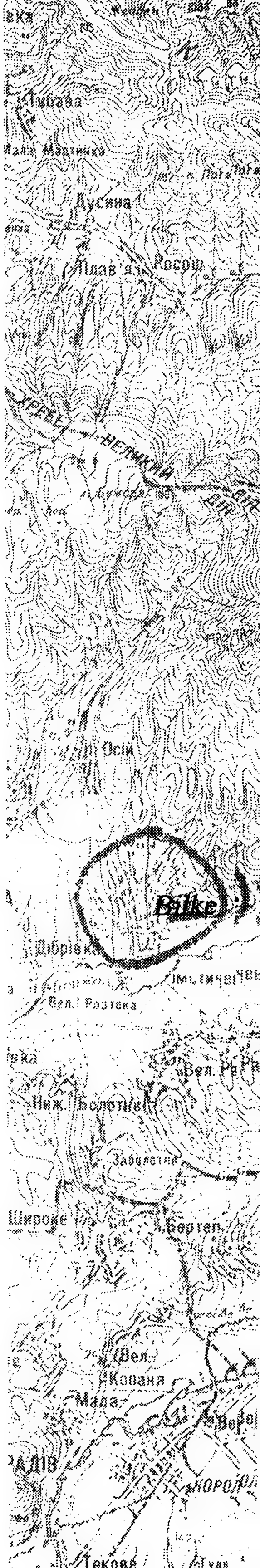
Almighty, please
Make me understand
The reason of my being,
And to what end.

Friends of yore
Long ago left,
Here I stand
All alone, bereft.

There in the late fall
A single leaf on a tree,
Dangling in the air
Exactly like me.

To friends and foes alike
Being always nice,
Walking together through Hell
In this Paradise.

Master of the Universe
Creator of me and you,
Why everything so beautiful
Has to be ugly, too .
Why?

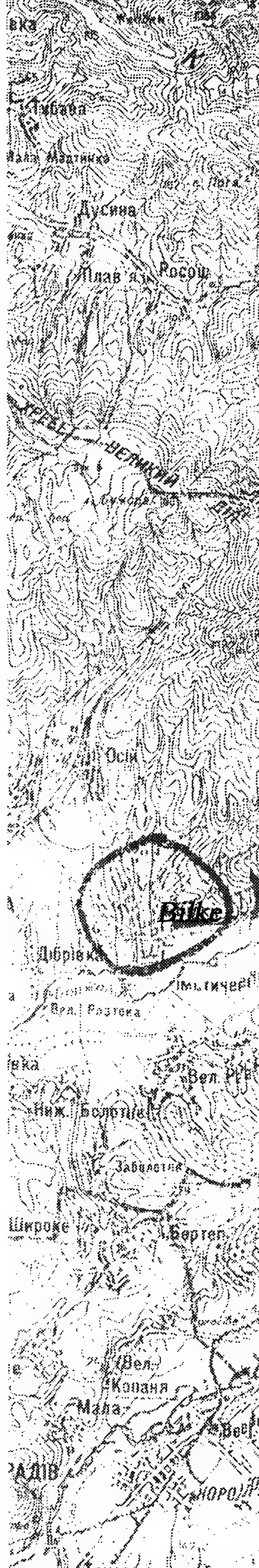






בתמונה זו אנו רואים את שלמה דווידוביץ מבילקה, במדי הצבא הצ׳כי,
כאשר שרת במשך שנתיים 1930-

In this (62) picture which was taken in 1930 we see Shlomo Davidowitz on Active duty in the Czech army during 1930-32.


Тубава
Дусина
Плав'я
Росош
Осій
Bilke
Дубрівка
Вел. Ростока
Ниж. Болотне
Широке
Бертеп
Вел.
Копаня
Мала



An Epitaph for a Young Jewish Partisan Girl

By Solomon Davis (Davidowitz)

My ashes are crying to "Yad Vashem"
Deploring the loss of my name.

A partisan and two patriots from nearby,
Caught by the Nazis; sentenced on the
Gallows to die.

Half a century, (plus five) exactly to
The day, escorted, we marched our
Fatal last way.

Myself in the middle, flanked on either side
By a partner of my fate, on my left and right.

A placard on my back alerting in time, the
People of Minsk our death-march, our crime.

We halted at last with the yeast plant en face,
Where the execution shall take place.

I, still a teenager only seventeen
Old of our troyka the first to mount
The scaffold.

Minsk interred a heroine to my
Surprise, withour a name
What made me die twice.

In history, war annals her in
Stalin-land, quoting public
Executions a nameless heroine
I stand.

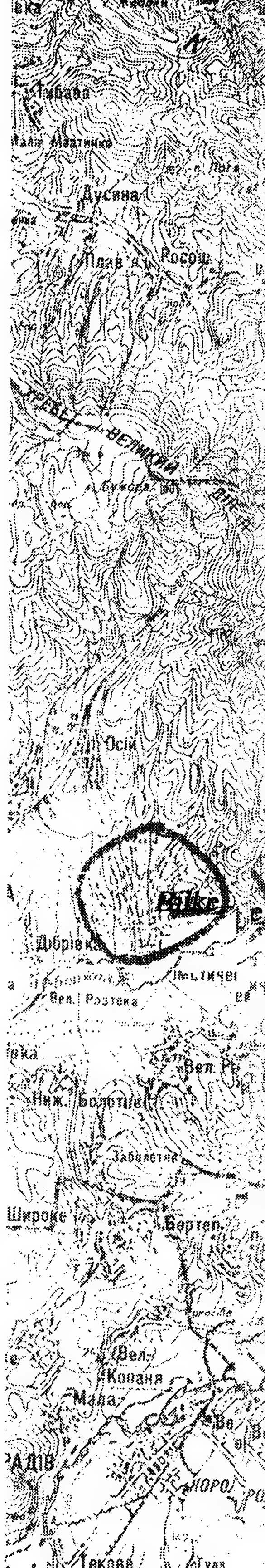
What was the aim - or the
Goal in erasing my name -
And killing my soul?

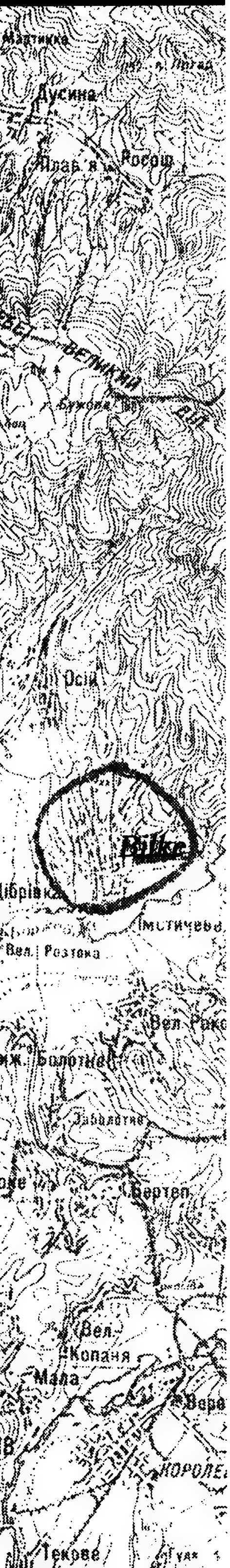
Was it done without reason or
Rhyme, or by a well planned
Purpose and design,

To deny and prevent partisan
Heroism to ascribe a descendant
Of the Maccabean tribe
A Word to Yad Vashem:

Please add me, my name
To our people lost,
And count "six-million-one"
In the horrible Holocaust.

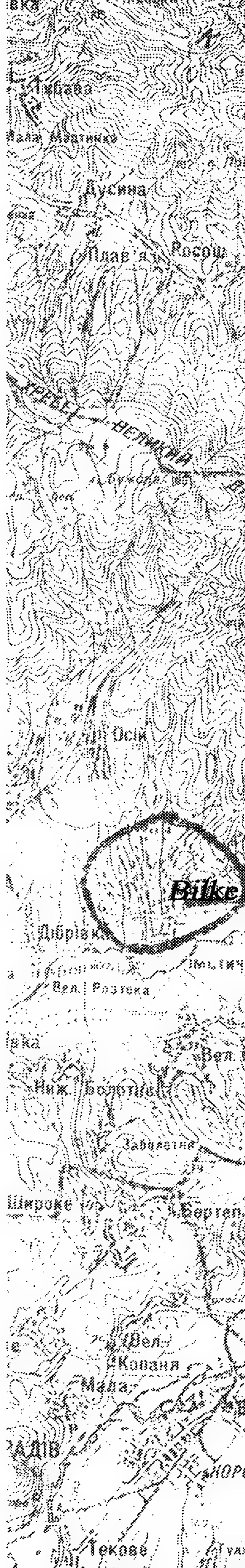
This stanzaic versification is based on an article in the New York Times, dated September 15, 1987. The name of the young girl-partisan is Masha Burskina of Minsk, Belorussia, which was occupied by the nazis on June 28,





1941. The date of the execution: October 25, 1941.

New York, October 26, 1996



Дусина
Росош
Осій
Bilke
Вел. Ростока
Ниж. Болотне
Широке
Вел.
Копаня
Мала
Текове



My Echo And I

By S. Didici – Solomon Davis (Davidowitz)

An echo
Tinkling in my ear,
Getting stronger, louder
Now sounds clear,

"The Chanukah festival
begins tonight,
forget not
the candle light"

"Will you please
make sure
that it goes
with Maoz-Tzur."

Me chanting?
For myself, my silhouette,
Or for the four walls
Of my flat?

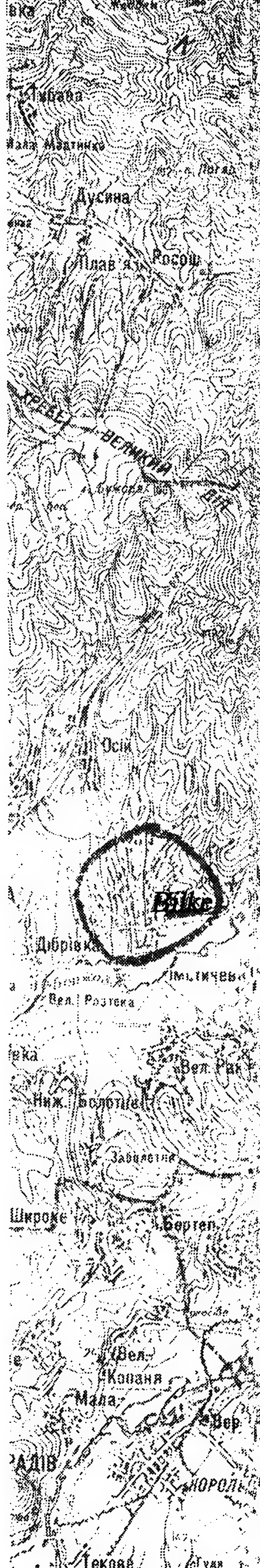
"Maoz-Tzur with grace –
the Almighty G-D,
we praise –
for the miracles; our lot"

In the memory of the Maccabean
Glorious brothers, all five,
Thanks to their heroism
We, as Jews, did survive

Our Ancestors had Chanukah set -
In a humble way,
On a magic oil-cruet -
For a week and a day.

The candle lit, I sang Maoz-Tzur
It filled my heart, my mind,
With affection and love
Of G-d, nature, and mankind.

New York, Chanukah 1996





אלה אזכרה !

דפי הנצחה

יזכור אלוהים את נשמות קהילת קדושי בילקה והסביבה. אנו ניצולי השואה שרידי קהילת בילקה נזכיר את הורינו, אחינו ואחיותנו שניספו בשואת אירופה האיומה. שמות הנשמות הרשומים מטה הם הנפשות היקרות מקהילת בילקה והסביבה. השמות הרשומים כאן מזכירים לנו גודל האבידה והאסון, שפקד אותנו את אישיותם של כל אחד ואחד מהם שנהרגו, שנחנקו שנשחטו ושנשרפו על קידוש השם.

נזכרם בחיבה גדולה ונתפלל לעילוי נשמותיהם.

ה' ינקום נקמת דם עבדיו
ונקם ישיב לצריו.

THESE WE WILL REMEMBER!

IN MEMORIAM

MAY GOD REMEMBER THE HOLY SOULS OF OUR MARTYRS,

OF OUR HOMETOWN BILKE AND VICINITY.

WE THE REMNANT, THE SUVIVORS OF THE HOLOCAUST

WILL FOREVER REMEMBER THE JEWISH SOULS OF BILKE AND VICINITY, OUR PARENTS, BROTHERS AND SISTERS WHO WERE SO CRUELY MURDERED IN THE SANCTIFICATION OF THE NAME OF GOD.

THOSE WHOSE NAMES APPEAR HERE HELP US GIVE SENSE TO THE GREAT LOSS, OF EACH INDIVIDUAL PERSONALITY WHOM WE WILL REMEMBER WITH REVERENCE.

MAY GOD ALMIGHTY VINDICATE THE BLOOD OF HIS FAITHFUL SHED BY THE TYRANTS .





לזכר אמנו היקרה

אשת חיל מרת לאה (הנדלסמן) יוסוביץ ע"ה
שעברה את מוראות השואה האיומה באירופה.
ניצלה בנס בגיא ההריגה, חלום עלייתה ארצה התגשם
בשנת תשל"ב (1972) בעלותה ארצה מברית המועצות.
בישראל היא חיה חיים מאושרים.
אישיותה המיוחדת ומעשיה הטובים לכל הסובבים אותה
יזכרו לטובה.
היא הלכה לעולמה ב־ ו' ניסן תשנ"ב (1992).
היתה בת תשעים ואחד במותה.

יהי זכרה ברוך.
תהא נפשה צרורה בצרור החיים.

משה וזעליג יוסוביץ

In Memory of our Dear Mother, A Woman of Valor
Mrs **Leah (Handelsman) Josovic,** who was a victiim of the inhuman persecution during the Holocaust years, survived miraculously.
In 1972, she fulfilled her dream and made Aliyah to Israel from Russia. In israel she lived a very happy and fulfilling life. Her unusual personality and her kind and good deeds were an inspiration to all who came in contact with her. She passed away on April l4th, 1992. The sixth day of Sivan 5752 at the age of ninety one.

May she be a blessing to all.

Moshe and Selig Yosovic

Persons of Valor

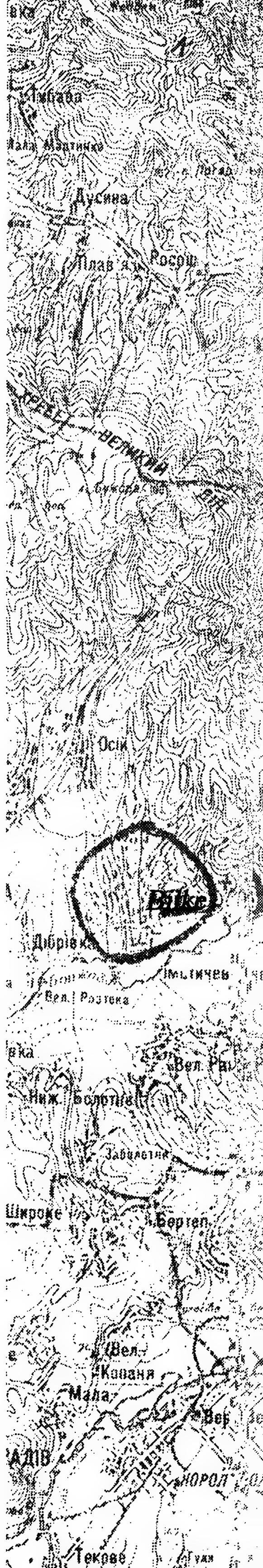
In memory of our Grandmother
and Step-Grandfather

Mrs. Bayla (Weisman) Milligram Berkovitz
and
Mr. Zelig Berkovitz

were very kind and generous people who gave monetary assistance to the synagogue in the Kulbasovo section of Bilke whenever the synagogue was found to have financial difficulties. They were admired by all who came into contact with them.
They were deported to Auschwitz in May, 1944, where they perished - she at approximately seventy five and he at approximately seventy.
May they be an inspiration and a blessing to the family and to all Bilker Landsleit.
Only persons of valor could have endured the horrible conditions they experienced from the time they left Bilke until they arrived in Auschwitz, a period of a few months.
May G-d grant them both eternal peace and rest in their heavenly abodes .

(תהא נפשם צרורה בצרור החיים).

Granddaughter, Ruth Milligram Solomon
Grandson, Emerson N. Milligram





לזכר יקירינו

in memory of our dear ones

ר' יצחק אייזיק בן ר' משה יוסוביץ ז"ל
חיה בת (מאוסקופ) יוסוביץ ע"ה הי"ד
יוסף חיים בן ר' יצחק אייזיק וחיה יוסוביץ ז"ל הי"ד
אהרן הערש בן ר' יצחק אייזיק וחיה יוסוביץ ז"ל
זעליג בן ר' יצחק אייזיק וחיה יוסוביץ ז"ל
אטיא בת ר' יצחק אייזיק וחיה יוסוביץ ע"ה
רחל בת ר' יצחק אייזיק וחיה יוסוביץ ע"ה הי"ד
שרה פייגע בת ר' יצחק אייזיק וחיה יוסוביץ ע"ה הי"ד

ולזכר יוצאי חלציהם שניספו בשואה

יהי זכרם ברוך
ת.נ.צ.ב.ה.
may their memory be for a blessing

ע"י אפרים (יוסוביץ) קולב
by: Frank (Yosovic) Colb

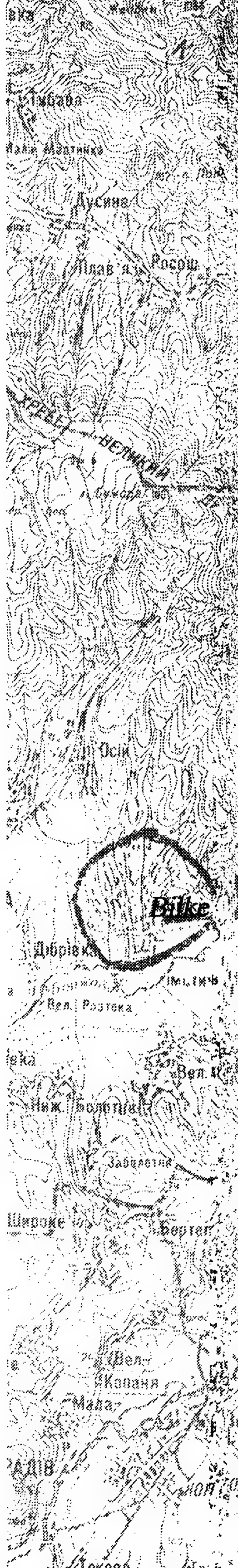
לזכר יקירינו

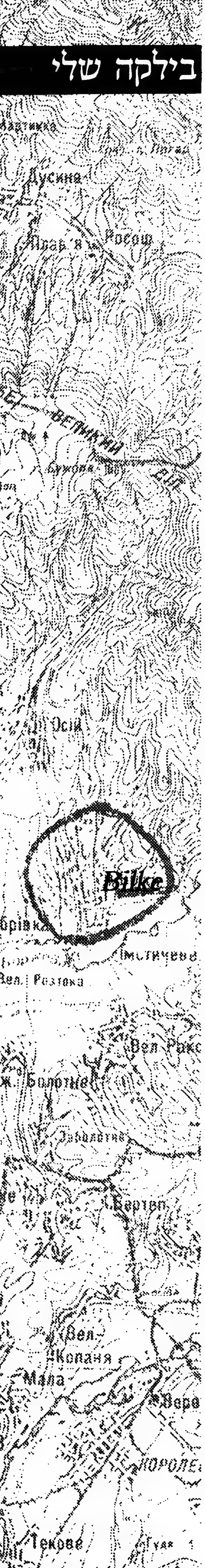
in memory of our dear ones

ר׳ מאיר בן אביעזרי עקשטיין ז״ל הי״ד
לאה בת ר׳ יעקב (וויס) עקשטיין ע״ה הי״ד
פערל בת ר׳ מאיר ולאה עקשטיין ע״ה הי״ד
בלימה בת ר׳ מאיר ושבע עקשטיין ע״ה
סעריל בת ר׳ מאיר ושבע עקשטיין ע״ה
חיה אסתר בת ר׳ מאיר ושבע עקשטיין ע״ה
שבע (דווידוביץ) עקשטיין ע״ה

Reb Meyer Eckstein
Leah (Weiss) Eckstein
Pearl Eckstein
Bori (Eckstein) Weissman
Klari (Eckstein) Kron
Manci (Eckstein) Davidowitz
Elza (Eckstein) Barbash
Lili (Davidowitz) Eckstein
by: Zoli Eckstein

יהי זכרם ברוך
ת.נ.צ.ב.ה.
may their memory be for a blessing





לזכר יקירינו

in memory of our dear ones

ר' חיים אייזיק בן יוסף פרידמן ז"ל הי"ד
ביילה מלכה בת אהרן דוד ורחל
(וויס) פרידמן ע"ה הי"ד
ר' יוסף פרידמן ע"ה
ר' אהרן דוד וויס ע"ה
רחל וויס ע"ה
ינטה לאה בת ר' חיים אייזיק
וביילה מלכה פרידמן ע"ה הי"ד
רחל בת ר' חיים אייזיק
וביילה מלכה פרידמן ע"ה הי"ד
ישראל מאיר בן ר' חיים אייזיק
וביילה מלכה פרידמן ע"ה הי"ד
שרה בת יוסף (פרידמן) מוסקופ ע"ה
מוידל בן יוסף פרידמן ע"ה
אסתר בת יוסף פרידמן ע"ה
פייגע בת יוסף (פרידמן) הולנדר ע"ה
לוי ישראל בן יוסף פרידמן ז"ל
ישראל מאיר בן אהרן דוד ורחל וויס ז"ל
ינטה לאה בת אהרן דוד ורחל (וויס) רוט ע"ה
חיה צביה בת אהרן דוד ורחל
(וויס) הרשקוביץ ע"ה
גדליה בן אהרן דוד ורחל וויס ז"ל
יוסף שמשון בן אהרן דוד ורחל וויס ז"ל
איטו בת אהרן דוד ורחל וויס ע"ה
זאלי קירשנר ז"ל

יהי זכרם ברוך
ת.נ.צ.ב.ה.
may their memory be for a blessing

לזכר יקירינו

in memory of our dear ones

ר׳ סנדר בן לוי ואסתר פייגע אנגרמן ז״ל הי״ד

אטיל בת משה וחיה (שטרן) אנגרמן ע״ה הי״ד

אהרן בן סנדר ואטיל אנגרמן ז״ל הי״ד

שמואל יעקב בן סנדר ואטיל אנגרמן ז״ל הי״ד

שלמה בן סנדר ואטיל אנגרמן ע״ה הי״ד

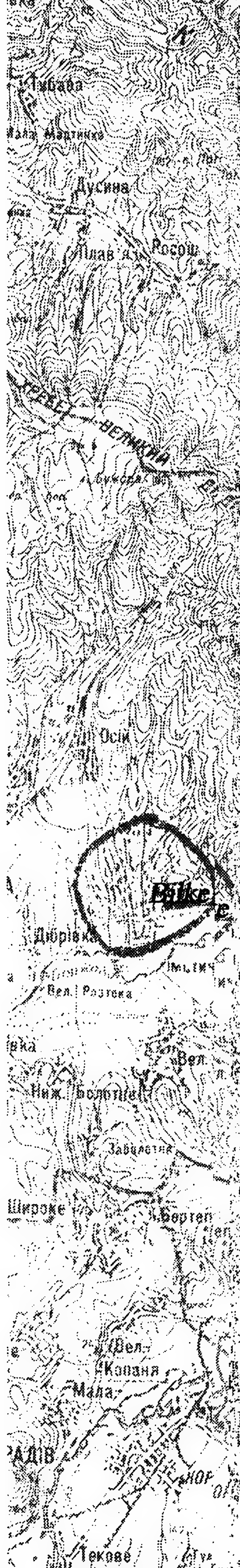
ברוך בן סנדר ואטיל אנגרמן ע״ה הי״ד

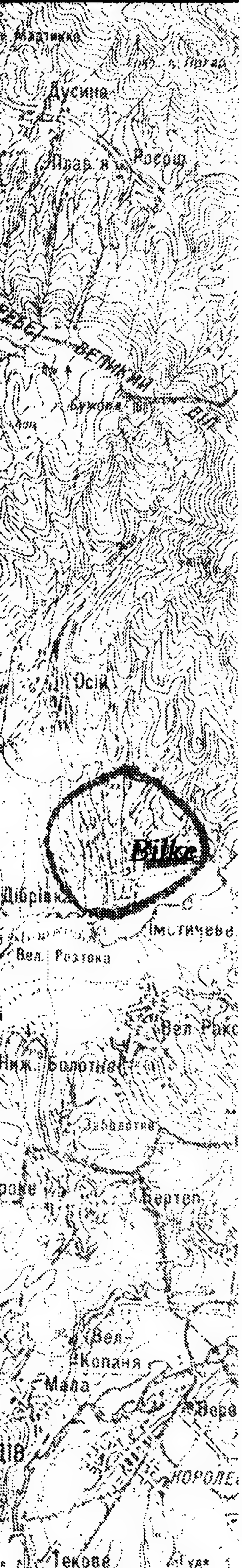
יהי זכרם ברוך

תהא נפשם צרורות בצרור החיים

ע״י ישראל אנטשיל אנגרמן

by: Irving Angerman





יחקק בספר לזכרון עולם

נשמות
אדונינו אבינו עטרת ראשנו
הרה״ח מוה״ר יהושע דאפט זצ״ל שו״ב וש״ץ בבילקה
בן הרה״ח ר׳ שלמה דב דאפט זצ״ל

ואמנו מורתנו הצוה״ח מרת פעריל ע״ה
בת הרה״ג ר׳ אברהם ליפשיץ זצ״ל

אחותינו מרת לאה הירש ע״ה וחמשת ילדיה אברהם,
שמואל, אליעזר, משה שלמה ורחל יוטא

אחותינו מרת שרה ווינברגר ובתה מלכה ע״ה
שנעקדו בג׳ סיון ה׳תש״ד במחנה ההשמדה אושביץ
שבפולין

אחינו חיים אריה ז״ל שעלה על המוקד בפסח ה׳תש״ג
בדורוביץ שבאוקראינה

אחינו נחום אורי ז״ל שניספה בשבי הרוסים בערבות רוסיה
בז׳ אדר א׳ התש״ג

אחינו יוסף ז״ל שעקבותיו נעלמו בחורף ה׳תש״ה במחנה
ההסגר פלאשוב שבפולין

ה׳ ינקום דמם

ת.נ. צ.ב.ה.

הונצחו ע״י בניהם ובנותיהם אחיהם ואחיותיהם
שלמה ישעיה, משה נחמיה, מרים איידיל ורייזיל

לזכר יקירינו
in memory of our dear ones

ראש המשפחה- ר' משה אהרן בלסברגר ז"ל הי"ד
אשתו-לאה בלסברג ע"ה
הבן-שלמה בן ר' משה אהרן ולאה בלסברגר ז"ל
הבן-יהושע בן ר' משה אהרן ולאה בלסברגר ז"ל
הבן-קלמן קלונימוס לוי בן ר' משה אהרן ולאה בלסברגר ז"ל
הבת-רחל בת ר' משה אהרן ולאה (בלסברגר) לקס ע"ה הי"ד
הבת-יטע בת ר' משה אהרן ולאה (בלסברגר) מרמלשטיין ע"ה הי"ד
הבת-שרה פייגע בת ר' משה אהרן ולאה (בלסברגר) געלב ע"ה הי"ד
הבת-ליבה בת ר' משה אהרן ולאה (בסלברגר) ווידר ע"ה הי"ד
ולזכר יוצאי חלציהם שניספו בשואה ת.נ.צ.ב.ה.
יהי זכרם ברוך

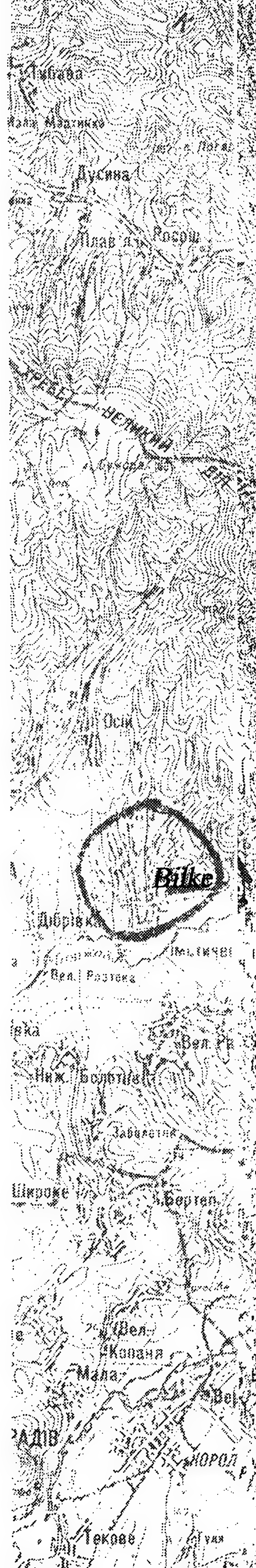
ע"י הרב משה אהרן בלסברגר — הרב יחיאל מיכל בלסברגר

Rabbi Moshe Aharon Blassberger — Rabbi Yechiel Michel Blassberger

לזכר יקירינו
in memory of our dear ones

ר' מרדכי בן אברהם יצחק ברוין ז"ל
בתיה בת ר' יצחק (קניגסברג) ברוין ע"ה
ר' יעקב בן מרדכי ובתיה ברוין ז"ל
איטה בת מרדכי ובתיה ברוין ע"ה הי"ד
ר' שלמה בן זאב יעגער ז"ל הי"ד
זיסל בת צבי יעגער ע"ה
לאה סילקה בת שלמה וזיסל (יעגער) ברוין ע"ה
מרים בת שלמה וזיסל (יעגער) ע"ה הי"ד
ריקעל בת שלמה וזיסל (יעגער) ע"ה הי"ד
זאב בן שלמה וזיסל יעגער ז"ל הי"ד
יהי זכרם ברוך ת.נ.צ.ב.ה.

by: Judy & Martin Braun — Ariel & Zev Braun
Debra & Sidney Braun





לזכר
חללי יוצאי בילקה והסביבה
שנפלו על משמר המולדת בא"י,
שמסרו את נפשם על קידוש השם, הארץ והעם

1. נחמן הערש כהן - מראקוביץ
שנפל בשורות ההגנה במלחמת השחרור
ה'תש"ח

2. ישעיהו יאקובוביץ' מראקוביץ.
שנפל בשורות ההגנה בנגב במלחמת השחרור
ה'תש"ח

3. יצחק נפתלי הערצקע בן אליהו יאקובוביץ' מילוניצה
שנפל בשורות ההגנה במלחמת השחרור
ליד העיר יפו ה'תש"ח

4. לאה בת שמואל ומלכה פריזנט-מתל אביב
שנפלה בשורות הארגון הצבאי הלאומי
בי"ח תמוז ה'תש"ח

נזכור לעד את עקדתם ויהיו נר לרגלנו
לנו ולבנינו עד עולם

ת. נ. צ. ב. ה.

משפחת אנגרמן

סנדר אנגרמן ז"ל (האב) בן לוי ואסתר פייגע אנגרמן (ניספה בשואה)

אטיל בת משה וחיה (שטרן) אנגרמן (האם) (ניספתה בשואה)

שרה בת סנדר ואטיל אנגרמן (בת) (ניצלה)

ישראל אנטשיל בן סנדר ואטיל אנגרמן (בן) (ניצל)

ברכה בת סנדר ואטיל (אנגרמן) הרשנבאום (בת) (ניצלה)

אהרן בן סנדר ואטיל אנגרמן ז"ל (בן) (ניספה במחנה טרזינשטאט בגיל 16

שמואל יעקב בן סנדר ואטיל אנגרמן ז"ל (בן) ניספה באושוויץ תש"ד - 1944

שלמה בן סנדר ואטיל אנגרמן ז"ל ניספה באושוויץ במאי תש"ד. היה בן 13 במותו

ברוך בן סנדר ואטיל אנגרמן ז"ל ניספה באושוויץ במאי תש"ד. היה בן 13 במותו

נכדים:

חיה אסתר בת ברכה הרשנבאום

יצחק בינם סנדר בן ברכה הרשנבאום

חיה רחל בת שרה (אנגרמן) קליין

נינים:

ארי קליין בן חיה רחל קליין

גיטל בת חיה רחל קליין

סנדר בן חיה רחל קליין

THE ANGERMAN FAMILY

Sender Angerman, (Father), Died in the Holocaust.

Ethel (Stern) Angerman, (Mother), Died in the Holocaust.

Suri Angerman, (Daughter), (Survived).

Irving Angerman, (Son), (Survived).

Bella (Angerman) Hershenbaum, (Daughter), (Survived).

Aron Angerman, (Son), (Died in the Theresienstadt Concentration Camp - was 16 years old).

Shmuel Yankel Angerman, (Son), Died in Auschwitz May 1944 - was 14 years old.

Shlomo Angerman, (Son), Died in Auschwitz at the Age of 13 years in May 1944.

Baruch Angerman, (Son), Died in Auschwitz at the age of 11 years in May 1944.

Grandchildren

Chaya Ester Hershenbaum

Irvin Hershenbaum

Rochelle (Angerman) Klein

Great grandchildren

Ari Klein

Gittel Klein

Sender Klein





משפחת אברהם

ר' זלמן לייב אברהם ז"ל (האב) עסק במכירת עדרי בקר ניספה במחנה אושביץ בחודש סיון תש"ד - 1944

הענטשע (יוסוביץ) בת ר' משה ושבע אברהם ע"ה (האם) ניספתה במחנה אושביץ בחודש סיון תש"ד - 1944

יוסף חיים בן זלמן לייב והענטשע אברהם ז"ל ניספה בשואה (בן)

אהרן בן זלמן לייב והענטשע אברהם ז"ל (בן) ניספה במחנות כפית עבודה בערבות רוסיה בשנת תש"ג - 1943

זעליג בן זלמן לייב והענטשע אברהם ז"ל (בן) ניספה בשואה

בלומה בת זלמן לייב והענטשע אברהם ע"ה (בת) ניספתה בשואה

רחל בת ר' זלמן לייב והענטשע אברהם ע"ה (בת) ניספתה בשואה

אליהו בן ר' זלמן לייב והענטשע אברהם (בן) ניצל - חי בקליבלנד, ארה"ב

יצחק מרדכי בן ר' זלמן לייב והענטשע אברהם (בן) ניצל - וחי בישראל

שלמה בן ר' זלמן לייב והענטשע אברהם (בן) ניצל - חי בקליבלנד, ארה"ב.

מרים בת ר' זלמן לייב והענטשע אברהם (בת) ניצלה - גרה בעיירה מונרו במדינת נוי-יורק

The Abraham Family

Reb Zalmen Leib Abraham, (Father) was a cattle dealer. Died in Auschwitz in May 1944.

Hentsha (Yosovic) Abraham, died in Auschwitz (Wife), (Mother) in May 1944.

Joseph Chayim Abraham, (Son) died in Auschwitz in May 1944.

Aaron Abraham, (Son) died in a forced labor camp in 1943.

Zelig Abraham, (Son) died in the Holocaust.

Blima Abraham, (Daughter), died in the Holocaust.

Rachel (Rochel) Abraham, (Daughter), died in the Holocaust.

Elijah Abraham, (Son), Survived, lives in Cleveland, U.S.A.

Martin Abraham, (Son), Survived, lives in Israel.

Solomon Abraham, (Son), Survived, lives in Cleveland, U.S.A.

Miriam (Abraham), (Daughter), Survived, lives in Monroe, N.Y.

משפחת ר' משה אהרן בלסברגר

ר' משה אהרן בלסברגר (הי"ד) חי בבילקה שנים רבות. באיסרו חג הפסח גורש ביחד עם משפחתו לגיטו בערעהובו ומשם למחנה אושביץ. שם נספה בג' סיון תש"ד - 1944

לאה בלסברגר ע"ה אשת ר' משה אהרן. חיה בבילקה שנים רבות. נפטרה בבילקה ונקברה בבית הקרברות היהודי בשנת תש"א - 1941

שלמה בן משה אהרן ולאה בלסברגר (ז"ל) התיישב בברין (בן) ניצל מן השואה, עלה לישראל שם הקים עסק. נפטר בישראל בשנת תשמ"ג - 1983

יהושע בן משה אהרן ולאה בלסברגר (הי"ד) (בן) התיישב בעיירה ראחב הקים משפחה גורש לאושביץ. ניספה בשואה

רחל בת ר' משה אהרן ולאה בלסברגר לקס (הי"ד) ובתה אסתר ניספו באושביץ. בנה אברהם אליהו ניספה ב"גדודי עבודת כפייה". גיטל, בעלה וילדיה הגיעו לארה"ב לפני השואה. הבן מרדכי שלמה נשאר מאחורי מסך הברזל עד שנת 1970 ואז הגיע לארה"ב. הוא נפטר בבריג'פורט קונעקטיקוט בשנת 1994.

The Blassberger Family

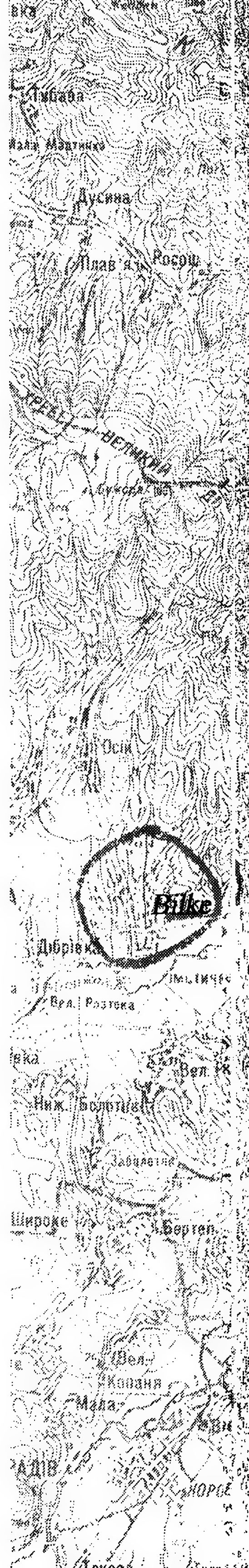
Reb Moshe Aharon Blassberger, lived in Bilke for many years. The day after Pesach 1944, he and his family were deported to Auschwitz where he perished in May 1944.

Leah Blassberger, the wife of Reb Moshe Aharon, lived in Bilke many years, died in Bilke and was buried in the Jewish cemetary in 1941.

Shlomo Blassberger, (Son), survived the holocaust. Made aliyah to Israel. Established there a business. Died in Israel in 1983.

Joshua Blassberger, (Son), established himself with his family in the town of Rachev, was deported to Auschwitz with his family. He perished in the holocaust.

Rachel (Blassberger) - Laks, (Daughter) was deported with her daughter Esther to Auschwitz where they perished. Her son Abraham Elyah perished in the forced labor units. Gittel, her husband and children emigrated to the U.S.A. just before the Holocaust. The son, Mordechai Shlomo was trapped after the war behind the iron curtain. After great effort he came to the U.S.A. in 1970. He died in Bridgeport Connecticut in 1994.





הבת רויזה והבן פנחס חיים עלו לישראל. מאז פנחס חיים נפטר בישראל. הלל ניצל והתבסס בבריג'פורט קונעקטיקוט. בעלה אביגדור הערש נפטר בסעליש עוד לפני המלחמה

Rose, the daughter and the son Pinchas Chayim made Aliyah to Israel. Since then Pinchas Chayim died. Hillel survived, established himself in Bridgeport, Connecticut. Her husband, Avigdor Hersh, died in Selish before the war.

יטע בת משה אהרן ולאה (בלסברגר) מרמלשטיין (בת)

Yitte (Blassberger) Mermelstein, (Daughter)

ליבה בת משה אהרן ולאה (בלסברגר) ווידר (הי"ד) (בת) התיישבה בדוהא עם בעלה יעקב אליעזר נולדו להם חמשה ילדים. הם גורשו בתש"ד - 1944 לאושביץ שם ליבה, בעלה יעקב אליעזר, הילדים ישראל גדליה מאיר ורחל ניספו בחודש סיון תש"ד - 1944 הבן שלמה ניצל והתיישב עם אשתו בברוקלין נוי-יורק

Liba (Blassberger) Wider, (Daughter), she and her husband Jacob Eliezer established themselves in Doha. They had five children. They were deported to Auschwitz in May 1944 where Liba, her husband Jacob Eliezer and the children Gedalyah, Yisrael, Meyer And Rachel all perished. Only Shlomo survived. He established himself with his wife Celia in Brooklyn N.Y.

שרה פייגע בת משה אהרן ולאה (בלסברגר) געלב (הי"ד) בעלה שמואל דוד נפטר בחוסט בגיל צעיר. נולדו להם שבעה ילדים. היא גורשה עם ילדיה למחנה אושביץ. שרה פייגע, ילדיה אלטער שמעיה רייזיל ושיינדיל ניספו באושביץ.ביילה, בלומה, רחל וחוה ניצלו מהשואה והקימו משפחות בארה"ב ובישראל

Sara Feige (Blassberger) Gelb, (Daughter). Her husband Shmuel David died in Chust at a young age. She had seven children. Sara Fiege and her children were deported to Auschwitz in 1944 where she and three children perished. The other four survived. They established families in the U.S.A. and in Israel.

קלמן קלונימוס לוי בן משה אהרן ולאה בלסברגר ז"ל הקים משפחה בבילקה. נשא את גולדה נוימן. נולדו להם חמישה ילדים שני בנים ושלוש בנות. גוייס לגדודי עבודת כפייה בשנת תש"א - 1941 ניצל. אשתו וחמשת ילדיו ניספו באושביץ בג' סיון תש"ד - 1944. הוא נישא שנית לחיה חנה ביינהורן מווערעצקי. נולדו להם שני בנים הם חיים בנוי-יורק. קלמן נפטר בה' מנחם אב תשמ"ה - 1985

Kalman Blassberger, established a family in Bilke. He married Golda Newman. They had five children - two boys and three girls. He was conscripted into the forced labor units in 1941. He survived the war. His wife and the five children were deported in 1944 to ghetto Berehovo and from there to Auschwitz where they perished in May 1944. Kalman remarried to Chaya Chanah of Veretzky. They had two sons who live in N.Y. Kalman died in N.Y. in 1985.

יחיאל מיכל בן קלמן קלונימוס לוי וחיה חנה בלסברגר (נכד) נולד בברוקלין נוי יורק חי בברוקלין נוי יורק

Yechiel Michel Blassberger, was born in the U.S.A. Lives in Brooklyn, N.Y. (grandson)

משה אהרן בן קלמן קלונימוס לוי וחיה חנה בלסברגר (נכד) נולד בברוקלין נוי יורק חי במונסי נוי יורק

Moshe Aharon Blassberger, (Grandson) was born in the U.S.A. Lives in Monsey, N.Y.

אברהם בן יהושע (בלסברגר) בלדור (נכד) גויס למחנות "גדודי עבודת כפייה" (ניצל) היגר לארה"ב חי בברוקלין נוי-יורק ומחלק את זמנו עם שהיה בישראל נשא את מלכה פישר-זייטל נולדו להם בת צופית ובן יהושע.

Abraham (Blassberger) Baldor, (Grandson) was conscripted to the forced labor units. Survived the war, emigrated to the U.S.A. Lives with his family in Brooklyn, N.Y. and shares time with Israel. He married Malkah Fisher-Zeitel. They have a daughter, Tzofit and a son Joshua.





The Family Jacob Braun	משפחת יעקב ברוין
Reb Mordechai Braun (grandfather)	ר' מרדכי בן אברהם יצחק ברוין ז"ל (סבא)
Batya (Koenigsberg) (grandmother)	בתיה בת ר' יצחק (קניגסברג) ברוין ע"ה (סבתא)
Jacob Braun (son) Survived the Holocaust. Established a family. Has three sons: Martin, Zev and Sidney. Lived in Europe. Died a few years ago, was buried in Israel.	ר' יעקב בן מרדכי ובתיה ברוין ע"ה, ניצול מהשואה, הקים משפחה, נולדו לו 3 בנים מרדכי שלמה, זאב יצחק וזושא. חי באירופה, נפטר לפני שנים אחדות נטמן בישראל.
Ita Braun (Daughter) perished in the Holocaust. May G-d take revenge for her death.	איטה בת ר' מרדכי ובתיה ברוין ע"ה הי"ד (בת) ניספתה בשואה
Zissel Yeger (Grandmotherr).	זיסל בת צבי יעגער ז"ל הי"ד (סבתא)
Reb Shlomo Yeger (Grandfather), perished in the Holocaust. May G-d take revenge for his death.	ר' שלמה בן זאב יעגער ז"ל הי"ד (סבא) ניספה בשואה
Leah Silka (Yeger) Braun (Mother), the wife of Jacob. Died a few years ago. Was buried in Israel.	לאה סילקה בת שלמה וזיסל (יעגער) ברוין ע"ה (אמא) היתה אשת ר' יעקב נפטרה לפני שנים אחדות ונטמנה בישראל.
Miriam Yeger (Daughter), perished in the Holocaust. May G-d take revenge for her death.	מרים בת שלמה וזיסל יעגער ע"ה הי"ד ניספתה בשואה
Rickel Yeger (Daughter), perished in the Holocaust. May G-d take revenge for her death.	רוקעל בת שלמה וזיסל יעגער ע"ה הי"ד, ניספתה בשואה.

זאב בן שלמה וזיסל יעגער ז"ל ע"ה, ניספתה בשואה.

Zev Yeger (Son), perished in the Holocaust. May G-d take revenge for his death.

בנים ובני בנים

Their Children and Grandchildren

מרדכי שלמה בן יעקב ולאה סילקה ברוין, נשא את יהודית, נולדו להם חמישה ילדים: בלימה־גולדה־בתיה, דוד גבריאל, דניאל משה, יעקב ולאה. הם גרים באנגלוואד ניו־ג'רסי

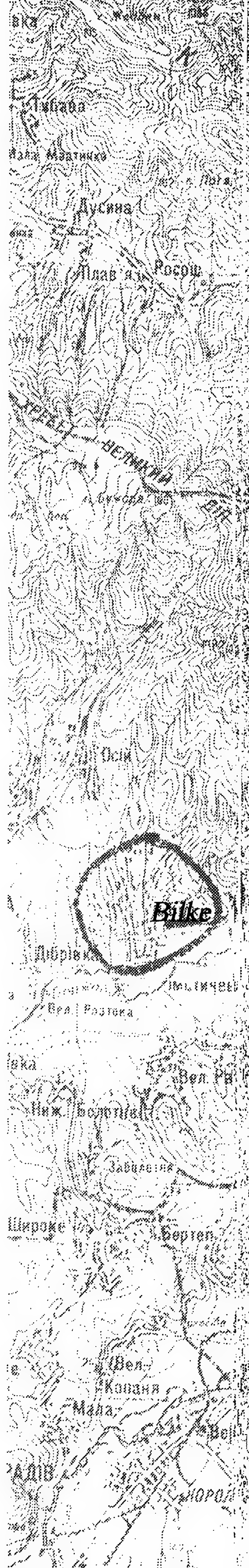
Martin Braun Married Judith. They have 5 children: Taliya, David, Daniel, Jacob, Leah. They reside in Englewood, New Jersey.

זאב יצחק בן יעקב ולאה סילקה ברוין, נשא את אריאל הורוביץ, נולדו להם חמישה ילדים:: אריה דב, יונתן מירום, יהושע צבי, בתיה, ויעקב. הם גרים בישראל.

Zev Braun Married Ariel Hurwitz. They have five children: Aryeh, Jonathan, Joshua, Batyah, Jacob. They reside in Israel.

זושא בן יעקב ולאה סילקה ברוין, נשא את דבורה, נולדו להם ארבע הילדים: מרים יהודית, דניאלה, תמר ויעקב. הם גרים בישראל.

Sidney Braun Married Debra. They have four children: Miriam, Daniella, Tamar, Jacob. They reside in Israel.



The Family of Reb Yehoshua Doft, משפחת ר' יהושע דאפט

Reb Yehoshua Doft was born in Zidichov, Poland in 1880. Became the Shochet and Cantor of Bilke in 1905 until the Holocaust. Was deported with his family from Bilke to the Ghetto in Berehovo the day after Passover in 1944 and from there to Auschwitz where he perished in May of 1944.

ר' יהושע בן ר' שלמה דב ומרים איידל דאפט (הי"ד) נולד בזידיצ'וב פולניה בשנת תר"מ - 1880 היה השוחט והחזן בבילקה משנת תרס"ה - 1905 עד לשואה. גורש לגיטו בערעהובו באיסרו חג הפסח תש"ד ומשם הובל עם משפחתו למחנה אושביץ. ניספה בג' סיון תש"ד - 1944

Mrs. Pearl Lipschitz Doft, the wife of Reb Yehoshua Doft, the Bilker Shochet and Cantor, was deported with her family to the ghetto in Berehovo the day after Passover in 1944 and from there to Auschwitz where she perished in May of 1944.

פעריל בת ר' אברהם ורחל יוטא ליפשיץ-דאפט (הי"ד) אשת ר' יהושע השוחט נולדה בזאליזשע ברוסיה הקארפטית בשנת תרמ"ו - 1886 גורשה ביחד עם בעלה וילדיה לגיטו בערעהובו באיסרו חג הפסח תש"ד ומשם הובלה עם משפחתה למחנה אושביץ. ניספתה בג' סיון תש"ד - 1944

Leah (Doft Lipshitz) Hirsh, (Daughter), Born in Bilke in 1907, was married to Rabbi Yisrael Chayim Hirsh. They had five children; Abraham, Shmuel, Eliezer, Moshe Shlomo and Rachel Yite. They were deported to the ghetto Berehovo the day after Passover in 1944, and from there to Auschwitz where they perished in May 1944.

לאה בת ר' יהושע ופעריל (דאפט ליפשיץ) הירש (הי"ד) נולדה בבילקה בשנת תרס"ז - 1907 היתה נשואה להרב ישראל חיים הירש מסעלישט נולדו להם חמישה ילדים אברהם שמואל, אליעזר, משה שלמה ורחל יוטא. גורשו לגיטו בערעהובו באיסרו חג הפסח תש"ד, ומשם הובלו למחנה אושביץ. האמא עם ילדיה ניספו בג' סיון תש"ד - 1944

שרה בת ר' יהושע ופעריל (דאפט ליפשיץ) וויינברגער (הי"ד) נולדה בבילקה בשנת תרס"ט - 1909 היתה נשואה לר' אבא וויינברגר נולדה להם בת, מלכה. הם גורשו לגיטו בערעהובו באיסרו חג הפסח תש"ד ומשם למחנה אושביץ. הם ניספו בג' סיון תש"ד - 1944

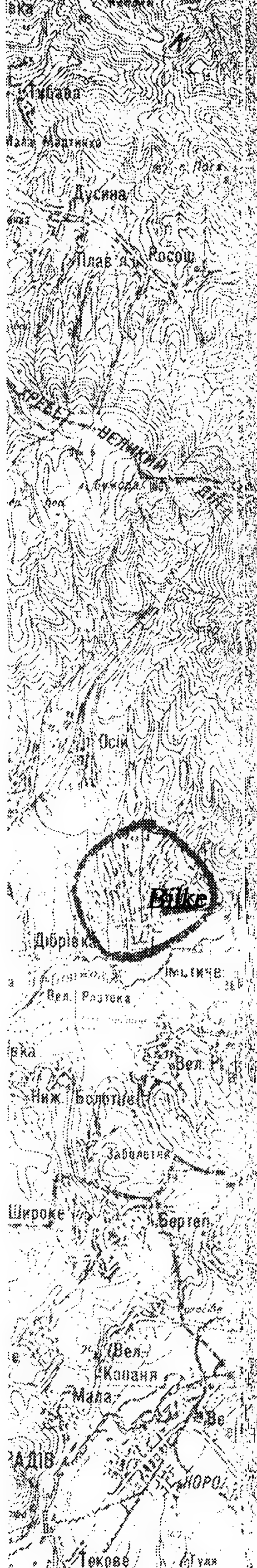
Sarah (Doft Lipshitz) Weinberger, (Daughter), was born in Bilke in 1909, was married to Reb Aba Weinberger. They had a daughter, Malkah. They were deported to Ghetto Berehovo the day after Passover in 1944 and from there to Auschwitz where they perished in May 1944.

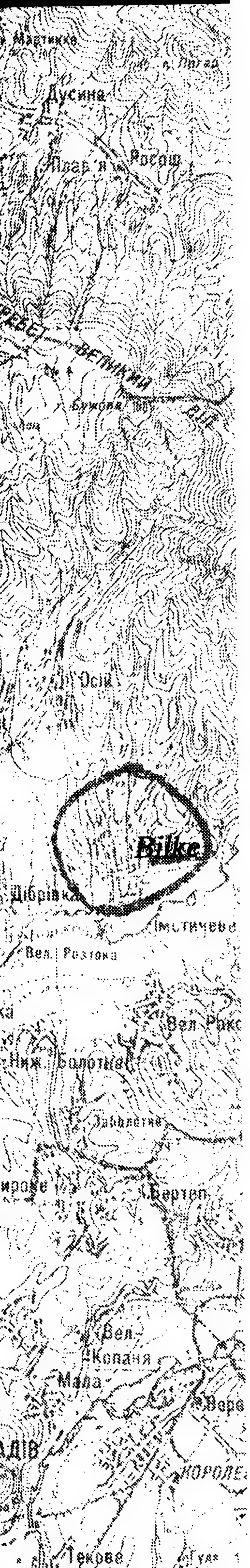
חיה פייגע בת ר' יהושע ופעריל (דאפט ליפשיץ) שווימר ע"ה נולדה בבילקה בתר"ע - 1911 גורשה לגיטו בערעהובו באיסרו חג הפסח תשי"ד, ומשם למחנה אושביץ ומחנות אחרים. ניצלה בנס. היגרה לארה"ב. נישאה ליהודה יששכר שווימר מאורשאווא. נולד להם בן יהושע הערשעלע. נפטרה בברוקלין בי"א ניסן תשמ"ז - 1987

Fanny (Doft-Lipshitz) Schwimmer, (Daughter), born in Bilke in 1911. She was deported to Ghetto Berehovo the day after Passover 1944, and from there to Auschwitz in May 1944. Was a prisoner in a number of concentration camps. She miraculously survived. In May 1945. Emigrated to the U.S.A. Lived in Brooklyn. She married Herman Schwimmer from Irshava. They had one son Hershey. She died in Brooklyn on April 9th 1987.

חיים אריה (לייב) בן ר' יהושע ופעריל דאפט ליפשיץ (הי"ד) נולד בבילקה בתרע"ג - 1913 גויס ע"י ההונגרים ל"מחנות כפיית עבודה" בשנת תש"א - 1941. גדודו עבר לערבות אוקראינה ושם ניספה-נשרף בבית-חולים באורוות סוסים בכפר דורוביץ ליד דווידקוף בכ"ב ניסן תש"ג - 1943

Chayim Leib Doft Lipshitz, (Son), born in Bilke in 1913. Was drafted to a forced labor camp in 1941. His battalion was taken to the Ukraine. He perished in a make shift hospital - a barn which the Germans burned on Passover 1943 in the village of Dorovich near Davidkof in the Ukraine.





שמואל צבי (הערש) בן ר' יהושע ופעריל דאפט־ליפשיץ (ז"ל) נולד בבילקה בשנת תרע"ה - 1914 עלה לארץ ישראל בשנת תרצ"ח - 1937 נשא את חנה לודמיר ילידת ירושלים נולדו להם חמישה ילדים מרדכי, נילי, נחום אורי, פנינה ואפרת נפטר בירושלים בכ"ז תמוז תשי"ד - 1954

Samuel Herman Doft Lifshitz, (Son), born in Bilke in 1914. Made Aliyah to Israel in 1937. Married Chana Ludmir of Jerusalem. They had five children: Mordechai, Nili, Nachum Uri, Penina and Efrat. He died in Jerusalem in 1954.

נחום אורי (נוטשו) בן ר' יהושע ופעריל דאפט־ליפשיץ (הי"ד) נולד בבילקה בשנת תרע"ה - 1917 גויס ע"י ההונגרים ל"מחנות כפיית עבודה" בשנת תש"א - 1941. גדודו עבר לערבות אוקראינה ורוסיה ושם נישבה ע"י הרוסים נסגר במחנה שבויים רוסי, ושם נפטר בז' אדר א' תש"ג - 1943 ליד מרשנסק דרומה ממוסקבה

Nachum Uri (Nutchu) Doft-Lipshitz, (Son), born in Bilke in 1917, was drafted by the Hungarians to forced labor camps in 1941. His battalion was taken to the Ukraine and Russia, was captured by the Russians and put into a prisoner of war camp. Perished there in Feb. 1943 near Marshansk, south of Moscow.

מרים איידעל בת ר' יהושע ופערל (דאפט־ליפשיץ) רוזנבאום נולדה בבילקה בכ' ניסן תרע"ט - 1919 גורשה לגיטו בערעהובו באיסרו חג הפסח תש"ד - 1944 ומשם למחנה אושביץ, ומחנות אחרים. ניצלה בנס. נישאה אחרי השואה לשמואל רוזנבאום מסעליש, היגרו לארה"ב ונולדו להם חמישה ילדים יהודית, פעריל, אברהם יעקב יהודה, אהרון יהושע, רחל יוטא. היא וילדיה גרים בברוקלין נוי־יורק בעלה שמואל נפטר בשנת תשנ"ז

Adele (Many) (Doft-Lipshitz) Rosenbaum, (Daughter), born in Bilke in 1919. She was deported to Ghetto Berehovo the day after Passover 1944 and from there to Auschwitz in May 1944. She was a prisoner in a number of concentration camps. She survived miraculously. In May 1945. She married Samuel Rosenbaum after the war. Emigrated to the U.S.A. They have five children: Yehudis, Pearl, Jacob. Aaron Shieh and Rachel Yitte. They live in Brooklyn N.Y.

רייזיל בת ר' יהושע ופערל (דאפט־ליפשיץ) מושקוביץ נולדה בבילקה בי' ניסן תרפ"ב - 1922 גורשה לגיטו בערעהובו באיסרו חג הפסח תש"ד - 1944 ומשם למחנה אושביץ ומחנות אחרים. ניצלה בנס. היגרה לנוי־יורק ארה"ב. נישאה לאלטער מושקוביץ מליסיצ'ה. נולדו להם ארבעה ילדים פערל, פרומי, לייבי ויוסף. היא, בעלה וילדיה גרים בברוקלין נוי־יורק

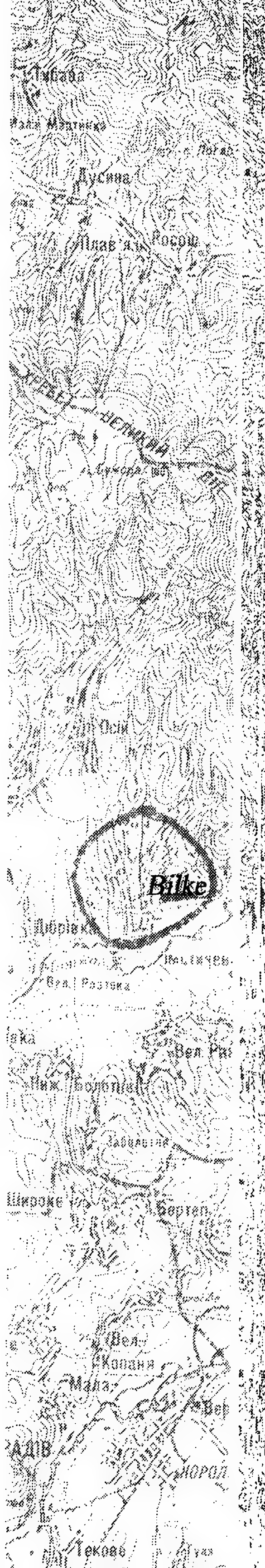
Rose (Doft-Lipshitz) Moskowitz, (Daughter), born in Bilke in 1922. Was deported to Ghetto Berehovo the day after Passover 1944 and from there to Auschwitz in May 1944. She was a prisoner in a number of concentration camps. She survived miraculously. In May 1945 - Emigrated to the U.S.A. There she married Alter Moskowitz of Lisiche. They have four children: Pearl, Frimi, Leibe and Yosef. They live in Brooklyn N.Y.

שלמה ישעיה בן ר' יהושע ופעריל דאפט־ליפשיץ נולד בבילקה בכ"ד טבת תרפ"ג - 1923 גויס ע"י ההונגרים ל"מחנות כפיית העבודה" בשנת תש"ד - 1944. גדודו עבד בעבודות שונות בהונגריה ואחר כך באוסטריה, שם הוא ניצל בנס. היגר לארה"ב. נשא את זלאטי שפיצר מהונגריה. נולדו להם ארבעה ילדים יהושע, לייבי, אליהו ופערל. הוא, אשתו וילדיהם גרים בברוקלין נוי־יורק

Solomon Doft-Lipshitz, (Son), born in Bilke in 1923, was drafted into forced labor camps in 1944. At first his battalion stayed in Hungary then in Austria where he survived miraculously. In May 1945 - Married Zlatie Spitzer from Hungary. They have four children: Joshua, Leibe, Eli and Pearl. They live in Brooklyn N.Y.

יוסף בן ר' יהושע ופעריל דאפט־ליפשיץ (הי"ד) גורש לגיטו בערעהובו באיסרו חג הפסח תש"ד - 1944 ומשם למחנה אושביץ בג' סיון תש"ד 1944. עבר מחנות אחדים ובדצמבר 1944 הוא ניספה במחנה פלאשוב ליד קראקוב פולניה

Joseph Doft-Lipshitz, (Son), was born in Bilke in 1925. He was deported the day after Passover 1944 to Ghetto Berehovo and from there in May 1944 to Auschwitz. From there he was transported to the concentration camp Plashow near Krakow, Poland where he perished in December 1944.





משה נחמיה בן ר' יהושע ופעריל (דאפט-ליפשיץ) אביטל נולד בבילקה בר"ח מנחם אב תרפ"ח - 1928 גורש מבילקה לגיטו בערעהובו באיסרו חג הפסח תש"ד - 1944. ומשם למחנה אושביץ בחדש סיון תש"ד 1944 משם הועבר למחנה פלאשוב ליד קראקוב ומשם למחנה גרוס-רוזן בשלזיה ומשם למחנה בולקיינהיים, ומשם למחנה רייכנא ובסוף למחנה בוכנוולד. שם שוחרר ע"י הצבא האמריקני ב- 11 באפריל תש"ה - 1945. עלה ארצה בעליה ב' ביולי - 1945 תש"ה. הגיע בשנת 1950 לארה"ב ללימודים. כאן פגש את חנה דבורה הרשמן. נישאו ונולדו להם שלוש בנות ליאורה, שירה וריבה מרים. הוא ואשתו גרים בנוי ראשעל נוי-יורק. הבנות כולן נשואות.

Moshe (Doft-Lipshitz) Avital, (Son), was born in Bilke on July 18th 1928. He was deported from Bilke the day after Passover to Ghetto Berehovo in April 1944 and from there with his parents and family to Auschwitz. In May 1944 he was transported to Plashow near Krakow, from there to Grosrosen, from there to Bolkenheim, Reichenow, from there to Buchenwald where he survived miraculously. Was liberated by the U.S. army on April 11th 1945. Went to the land of Israel with the illegal immigration. Served in the Hagganah and Israeli Army for two and a half years. Came to the U.S.A. to pursue his higher education. Married Anita Hershman. They have three daughters: Leora, Sheara, and Reva. They are all married. Moshe and Anita live in New Rochelle N.Y.

הרב ישראל חיים בן הרב ר' יוחנן ובילא הירש (ז"ל) הבעל של לאה דאפט-ליפשיץ. עבר את השואה שוחרר במחנה בוכנוואלד ב- 11 באפריל 1945 - תש"ה. היגר לארה"ב, כאן היה רב קהילה. נפטר בשנת תשנ"ד - 1994. כתב פרוש על ספר בראשית ספר אור וחיים לישראל.

Rabbi Yisrael Chayim Hirsh. The husband of Leah Doft-Lipshitz. Survived a number of concentration camps. Was liberated in Buchenwald by the American Army on April 11th 1945. Emigrated to the U.S.A. Became a Rabbi of a congregation in Boro Park, New York. Died in 1994.

ר' אבא וויינברגר (הי"ד) בעלה של שרה דאפט-ליפשיץ. בא מפולינע גויס ל"מחנות עבודת כפייה" ע"י ההונגרים. עקבותיו לא נודעו מאז. כנראה שניספה.

Aba Weinberger. Husband of Sarah Doft-Lipshitz. He was from Polina. Was drafted into forced labor camps in 1941. All contact was lost. Presumed dead.

משפחת דווידוביץ

The Davidowitz Family

ר' מנחם חיים בן שמואל יוסף ושרה דוידוביץ (ע"ה) נולד בבילקה. הוא נשא לאשה את רייזל ברגר מצ'רנופיטיק ברוסיה הקארפטית. נולדו להם שלושה בנים יצחק, שלמה ושמואל יוסף ובת אחת אסתר מלכה. ר' מנחם חיים נפטר בבילקה. היה תלמיד חכם גדול.

Reb Menachem Chayim Davidowitz, was born in Bilke. He married Raizel Berger from Charno Potok, Carpatia. They had three sons, Yitzchak, Shlomo, and Shmuel Yosef, and a daughter Esther Malka. Reb Menachem Chayim Died in Bilke and was buried in the Jewish cemetary of Bilke. He was a great scholar.

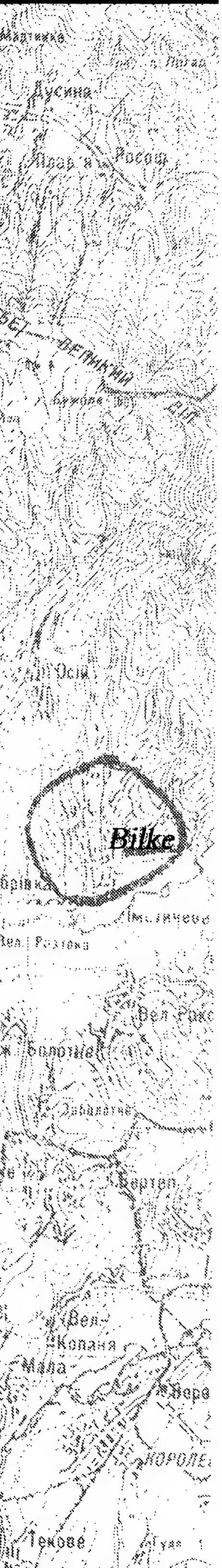
רייזל בת שלמה ורבקה (ברגר) דווידוביץ (ע"ה) אשת ר' מנחם חיים. נולדה בצ'רנופיטיק רוסיה הקארפטית. היתה אשה צנועה בעלת ערכים נעלים. נפטרה בבילקה בגיל צעיר ונקברה בבילקה בבית הקברות היהודי.

Raizel (Berger) Davidowitz, the wife of Reb Menachem Chayim was born in Charnopotok, Carpatia. She was a woman of valor, a modest woman with values. She died in Bilke at a young age and was buried in the Jewish cemetary of Bilke.

יצחק בן מנחם חיים ורייזיל דווידוביץ (ז"ל) נולד בבילקה. היה תלמיד חכם ויהודי בעל ערכים נעלים. נשא לאשה את פייגע שרה. נולדו להם שני בנים שמואל יוסף וזאב ובת רייזל שושנה. אשתו וילדיו ניספו במחנה אושביץ בחדש סיון תש"ד - 1944 (הי"ד). יצחק, ניצל ועלה ארצה באניית מעפילים "ביריה" בקיץ 1946 היה עצור בעתלית במשך חדשיים. התיישב בירושלים ואחר כך בבני ברק. הקים משפחה חדשה, נולדו לו שני בנים וזכה לבני בנים. נפטר לפני שלוש שנים בבני ברק.

Yitzchak Davidowitz was born in Bilke. Was a scholarly man of high values. Married Feige Sarah. They had three children: two boys Shmuel Yosef and Velvel Z'ev, and a daughter Reize Shoshana. His wife and children perished in Auschwitz in May 1944. Yitzchak survived, made Aliyah to Israel in an illegal ship called "Biriah" in the summer of 1946. Was caught by the British and incarcerated in Atlit for two months. Settled in Jerusalem and then in Bnei Brak. Established a new family had two sons and grandchildren. He died three years ago in Bnei Brak.





אלה אזכרה - 835

שלמה בן מנחם חיים ורייזיל דווידוביץ נולד בבילקה קיבל חינוך יהודי וכללי עשיר. גוייס לגדודי עבודת כפייה, לאחר שנפל בשבי הרוסי, התגייס ללגיון הצ'כי, נלחם נגד הגרמנים בשחרור צ'כוסלובקיה. נשא לאשה את מונצי עקשיין בת ר'מאיר. היגרו לארה"ב נולד להם בן יחיד בשם מאיר. הילד נפטר בגיל צעיר. מונצי רעייתו ע"ה נפטרה לפני שנים. היה סוכן חברת הביטוח נוי־יורק לייף. נפטר בשנת תשנ"ז.

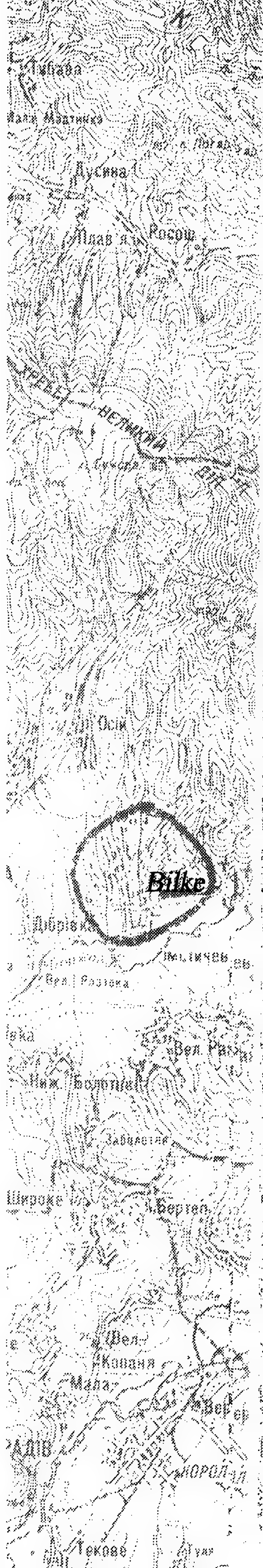
Solomon (Davidowitz) Davis, was born in Bilke. Aquired a good Jewish and secular education. Managed the Jewish dairy cooperative established in Bilke by the Jewish colonization organization. Was conscripted into the "forced labor battalions" by the Hungarians. Was taken prisoner of war by the Russians. There he volunteered to the Czech Legion, faught against the Germans, and took part in the liberation of Czechoslovakia. After the war he married Manci Eckstein of Bilke. They emigrated to the U.S.A. They had a boy Meir who died as a young child. Manci died some years ago. Shlomo was an agent for the "N.Y. Life Insurance Co." he died in 1997.

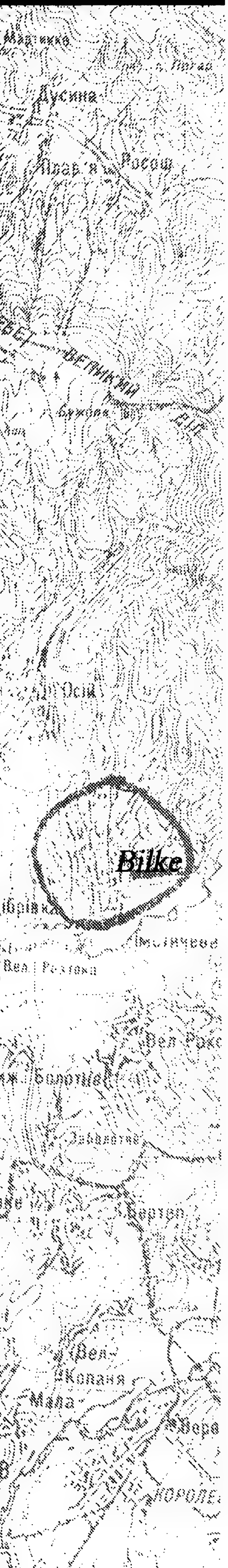
אסתר מלכה בת מנחם חיים ורייזיל (דווידוביץ) אברהם נולדה בבילקה, בתקופת המלחמה היתה פעילה בתנועות הנוער הציוניות בבודפשט. נאסרה ונלקחה לברגן בלזן. הוכנסה לרשימת ניצולי רכבת קסטנר. הגיעה עם הרכבת הזאת לשווייצריה וכך ניצלה. עלתה לארץ באוגוסט 1945 התיישבה בקיבוץ גברעם בנגב. שם פגשה את בעלה לעתיד חנן אברהם. נישאו ונולדו להם שתי בנות מירה ותמי. עברו לגור לטבעון ליד חיפה. במשך שנים רבות עסקה אסתר מלכה בחינוך. היתה מורה בחסד עליון. הם עדיין גרים בטבעון ונהנים מחיי המשפחה והסביבה.

Esther Malkah (Davidowitz) Abraham was born in Bilke. Her parents died when she was a young girl. Was raised by her grandmother and aunt. Became active during the war in Zionist youth movements in Budapest. She was arrested and sent to Bergen Belzen. Was chosen to be in the Kastner train to Switzerland. She survived and made Aliyah to Israel in August 1945. Joined Kibbutz Gevaram in the Negev. There she met Chanan Abraham her future husband. They got married and had two daughters Mira and Tami. They moved to Tivon near Haifa. For many years Esther Malkah devoted herself to education. Was a gifted Teacher. She and her husband enyoy their family and live in Tivon.

שמואל יוסף בן מנחם חיים דווידוביץ הי"ד נולד בבילקה גורש מצרפת למחנות הסגר בשנת 1942 ושם ניספה.

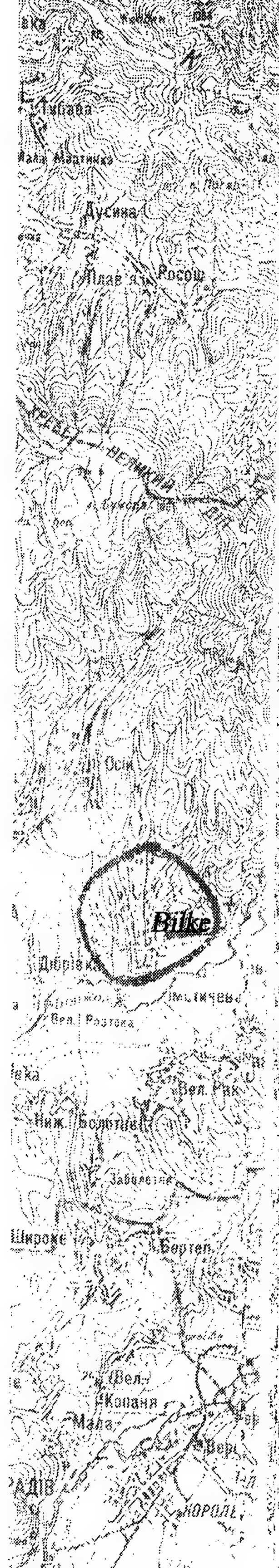
Shmuel Yosef Davidowitz (Son) was born in Bilke. Was deported from France to Concentration Camps in 1942, He perished in the camps.





The Family Herskowitz	משפחת הרשקוביץ
Jacob Herskowitz, (Father), Died in the Holocaust.	יעקב יהודה הרשקוביץ (ז"ל) (האב) ניספה בשואה
Paula (Klein) Herskowitz, (Mother), Died in the Holocaust.	פאולה (קליין) הרשקוביץ ז"ל ניספתה בשואה
Isadore Herskowitz, (Son), Died in the Holocaust.	יצחק בן יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספה בשואה
Harry Herskowitz, (Son), Survived.	חיים בן יעקב יהודה ופאולה הרשקוביץ ניצל
Samuel Herskowitz, (Son), Died in the Holocaust.	שמואל בן יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספה בשואה
Helen Herskowitz, (Daughter), Died in the Holocaust.	חיה בת יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספתה בשואה
Bella Herskowtiz, (Daughter), Died in the Holocaust.	בללה בת יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספתה בשואה
Sara Herskowitz, (Daughter), Died in the Holocaust.	שרה בת יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספתה בשואה
Rachel Herskowitz, (Daughter), Died in the Holocaust.	רחל בת יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספתה בשואה
Leah Herskowitz, (Daughter), Died in the Holocaust.	לאה בת יעקב יהודה ופאולה הרשקוביץ (ז"ל) ניספתה בשואה
Aaron Herskowitz, (Son), Survived. Lives in Miami, Florida.	אהרן בן יעקב יהודה ופאולה הרשקוביץ ניצל וחי במיאמי פלורידה

The Heisler Family	משפחת הייסלר
Samuel Heisler, (Father), Died in Auschwitz in May 1944.	שמואל הייסלר (האב) ז"ל ניספה באושוויץ במאי תש"ד - 1944
Sara (Davidowitz) Heisler, (Mother). Died in Auschwitz in May 1944.	שרה הייסלר (דווידוביץ) (האם) ז"ל ניספתה באושוויץ במאי תש"ד - 1944
Mandel Heisler, (Son), Died during the Holocaust.	מנדיל בן שמואל הייסלר (בן) ז"ל ניספה בשואה
Miriam Heisler, (Daughter), Died during the Holocaust.	מרים הייסלר (בת) ז"ל ניספתה בשואה
David Heisler, (Son). Survived. Lives in Queens, N.Y.	צבי דוד בן שמואל הייסלר (בן) ניצל חי בקווינס נוי-יורק
Jack Heisler, (Son), Survived. Lives Upstate N.Y.	יעקב בן שמואל הייסלר (בן) ניצל חי במדינת נוי-יורק
Edward Heisler, (Son), Survived. Lives in Tusunga, CA.	אליהו בן שמואל הייסלר (בן) ניצל חי בטוסנגה קליפורניה
Miriam Heisler, (Daughter). Survived but died after the liberation in Germany.	מרים בת שמואל ושרה הייסלר (ע"ה) ניצלה ונפטרה בגרמניה אחרי השחרור
Leona (Heisler) Hershkowitz, (Daughter). Emigrated to the U.S.A. before the war. Died in the U.S.A.	לאה בת שמואל ושרה (הייסלר) הרשקוביץ (ע"ה) היגרה לארה"ב ונפטרה בארה"ב
Chaya Esther (Heisler) Segal, (Daughter) Emigrated to the U.S.A. Died in the U.S.A.	חיה אסתר בת שמואל ושרה (הייסלר) סיגל ע"ה היגרה לארה"ב ונפטרה בארה"ב
Reizel (Heisler) Berger (Daughter) Survived, Died in the U.S.A.	רייזיל בת שמואל ושרה הייסלר ברגר (ע"ה) ניצלה ונפטרה בארה"ב





ברוך בן שמואל ושרה הייסלר (ז"ל)
היגר לארה"ב וכאן נפטר

Baruch Heisler (Son), Emigrated to the U.S.A. and died in the U.S.A.

נכדים:

Grandchildren:

שרה מרים בת צבי דוד והענצ'ה (הייסלר) אבי גרה במדינת נוי־יורק

Susan (Heisler) Abby, Daughter of David and Helen Heisler. Lives in N.Y. State.

רבקה בת צבי דוד והענ'צה (הייסלר) סלבין גרה במדינת נוי־יורק

Rita (Heisler) Slavin, Daughter of David and Helen Heisler. Lives in N.Y. State.

מלכה העניא בת צבי דוד והענצ'ה (הייסלר) וויינברגר גרה במדינת נוי־יורק

Margie (Heisler) Weinberg, Daughter of David and Helen Heisler. Lives in N.Y. State.

The (Jakubowitz) Jacoby Family | משפחת יאקובי

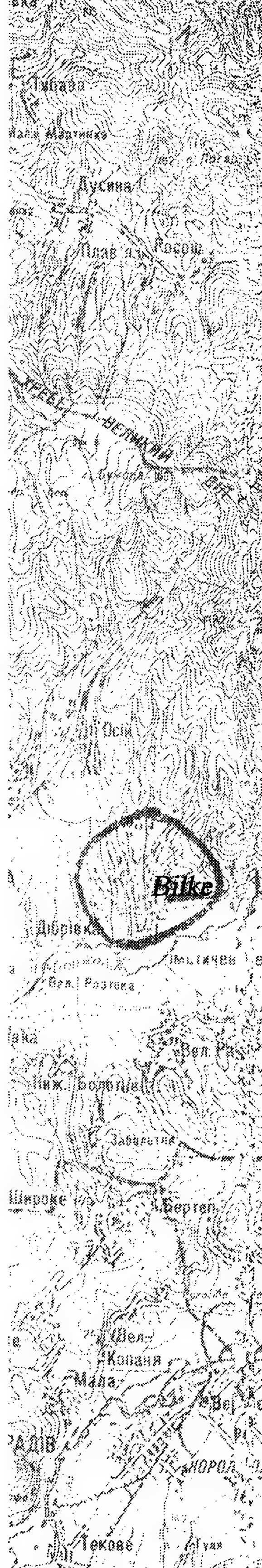
Aaron Jakobowits (the Father), Died in the Holocaust	אהרן בן הערש וחיה שרה יאקוביץ (האב) ז"ל ניספה בשואה
Helen (Reingewirtz) Jakubowits (the Mother), Died in the Holocaust	חיה בת שבתי ורחל (ריינגעוירץ) יאקוקוביץ ז"ל (האם) ניספתה בשואה
Reuben Jakubowitz (Son) Died in the Holocaust	ראובן בן אהרן יאקובוביץ ז"ל (בן) ניספה בשואה
Shaya Jakubowitz (Son) Died in the Holocaust	ישעיהו בן אהרן יאקובוביץ ז"ל (בן) ניספה בשואה
Sheindel Jakubowitz (Daughter) Died in the Holocaust	שרה שיינדל בת אהרן וחיה יאקובוביץ ז"ל ניספתה בשואה
Rachel Jakubowitz (Daughter) Died in the Holocaust	רחל בת אהרן וחיה יאקובוביץ ז"ל ניספתה בשואה
William (Leopold) (Jakubowitz), Jacoby (son) Survived, Lives in the U.S.A., N.Y.	וואלף (וואווא) (יאקוביץ) יאקובי בן אהרן וחיה ניצל - חי בנוי-יורק
Sareh (Jakubowitz) Feder (Daughter) Survived, Lives in the U.S.A., N.Y.	שרה בת אהרן וחיה יאקובוביץ (בת) ניצלה - חיה בנוי-יורק
Irwin Jakubowitz, (Son) Survived, Lives in the U.S.A. N.Y.	יצחק אייזיק בן אהרן וחיה יאקובוביץ (בן) ניצל - חי בנוי יורק
Grandchildren	נכדים:
Helen Jacoby	חיה בת וואלף יאקובי
Greatgrandchildren	נינים:
Alan (Jacoby)	אהרן בן חיה (יאקובי)
Mindy (Jacoby)	מרים בת חיה (יאקובי)

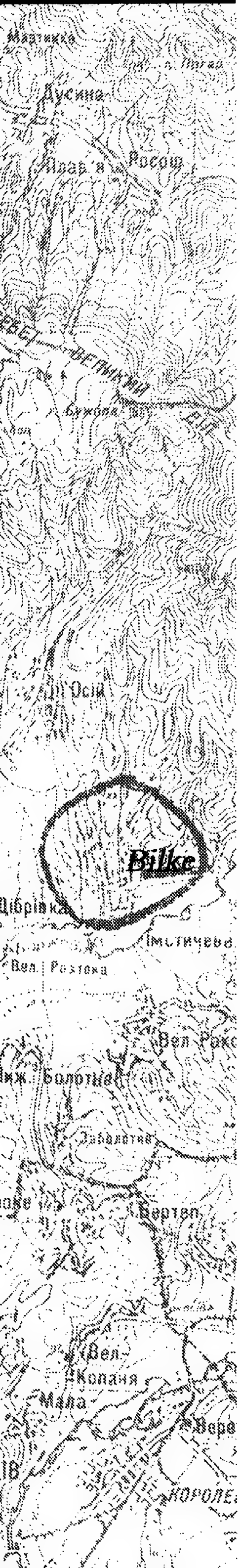




משפחת יאקובי	The Jacoby (Jakubovic)
משה אהרן בן יהודה צבי ושרה (יאקובוביץ) יאקובי ז"ל נפטר בבילקה בשנת תרצ"ה	Moshe Aharon (Jakubovitz), Jacoby, Died in Bilke in 1934
פייגע בת נתן נטע ורבקה יאקובי (געדאלוביץ) ז"ל היגרה לארה"ב ונפטרה בנוי-יורק	Feige (Moskowitz) Jacoby, Emigrated to the U.S.A., Died Later in N.Y.
רייזל (יאקובי) לייטמן חיה בנוי-יורק	Reggie (Jacoby) Leitman, Lives in the U.S.A., N.Y.
לאה (יאקובי) וואלץ חיה בנוי-יורק	Yolan (Jacoby) Waltz, Lives in the U.S.A., N.Y.
נוטע יאקובי ז"ל היגר לארה"ב נפטר בניו-יורק	Neat Jakoby, Emigrated to the U.S.A., Died Later in N.Y.
שלמה יאקובי ז"ל היגר לארה"ב נפטר בנוי-יורק	Emerich Jacoby, Emigrated to the U.S.A., Died Later in N.Y.
וואלי יאקובי ז"ל היגר לארה"ב נפטר בניו-יורק	Victor Jacoby, Emigrated to the U.S.A., Died Later in N.Y.
גולדה (יאקובי) פעק-פייסיקוביץ היגרה לארה"ב גרה בנוי-ג'רסי	Goldie (Jacoby) Peck (Peisikovich), Emigrated to the U.S.A., Lives in N.J.
אברהם יאקובי היגר לארה"ב גר בניו-יורק	Al Jacoby, Emigrated to the U.S.A., Lives in N.Y.
מאיר יאקובי היגר לארה"ב גר בניו-יורק	Michael Jacoby, Emigrated to the U.S.A., Lives in N.Y.
נכדים:	GrandChildren
גיטל שרה בת מאיר וטובי (יאקובי) כץ	Gloria (Jacoby) Katz
משה אלטע (יאקובי) בת מאיר וטובי אשכנזי	May Sharon (Jacoby) Ashkenazi

The Family Jokobovic-Zisovic	משפחת יאקובויץ-זיסוביץ
Reb Shlomo (Yakubovic) Ziovic, (Father), Died in Bilke and is buried in the Jewish cemetery of Bilke.	ר' שלמה בן משה יאקוקוביץ זיסוביץ ע"ה (האב) נפטר ונקבר בבילקה לפני המלחמה
Yente (Yakobovic)-Zisovic, (Mother). Was deported to the ghetto Berehovo and from there to Auschwitz where she died in May 1944.	יענטע בת יהושע הערש ושרה יאקובוביץ זיסוביץ (הי"ד) (האם) גורשה לגיטו בערעהובו בניסן תש"ד - 1944 ומשם למחנה אושביץ. שם ניספתה בסיון תש"ד - 1944
Abraham (Jkubovic)-Zisovic, (Son), His wife Chaya Sarah (Schwimmer) from Rakovitz and their children Solomon and Freida, all perished in the Holocaust - May G-d take revenge for their deaths.	אברהם בן שלמה ויענטע (יאקובוביץ) זיסוביץ (הי"ד) (בן) אשתו חיה שרה (שוימר) מראקוביץ וילדיהם שלמה ופריידה כולם ניספו בשואה (הי"ד)
Kalman (Jakobovic)-Zisovic, (Son). His wife Pesil form Irshava and their children Shlomo and Eliezer all perished in the Holocaust. May G-d take revenge for their deaths.	קלמן בן שלמה ויענטע (יאקובוביץ) זיסוביץ (הי"ד) (בן) אשתו פעסיל מאורשווא וילדיהם שלמה ואליעזר כולם ניספו בשואה (הי"ד)
Chaya Rachel (Jakobovic-Zisovic) Hershkowitz, (Daughter), her husband Yehudah and their son Moshe Meir all perished in the Holocaust. May G-d take revenge for their deaths.	חיה רחל בת שלמה ויענטע (יאקובוביץ זיסוביץ) הרשקוביץ (הי"ד) (בת) ובעלה יהודה, ובנם משה מאיר כולם ניספו בשואה (הי"ד)
Ellis and Pesil survived Emigrated to the U.S.A. Ellis died in the U.S.A.	העניא שרה ופעסיל (בנותיהם) ניצלו והיגרו לארה"ב. העניא שרה נפטרה בארה"ב





לאה בת שלמה ויענטע (יאקובוביץ זיסוביץ) פעלץ (בת) היגרה לארה"ב לפני מלחמת העולם השניה. הקימה כאן משפחה בעלה מנחם מנדיל פלץ (ע"ה) נפטר בארה"ב. נולדו להם שני ילדים שרה קיילה ושלמה. הם גרים בנוי-יורק

Leah (Jakobovic-Zisovic) Peltz, (Daughter). Emigrated to the U.S.A. before World War II and established a family there. Her husband Mendil Peltz died in N.Y. They have two children Susan and Sol who live in New York.

בלומה בת שלמה ויענטע (יאקובוביץ זיסוביץ) זיוויק (בת) עברה את השואה, ניצלה, היגרה לארה"ב. הקימה משפחה בסקוקי אילינוי. בעלה הוא ארטור זיוויק. נולדו להם שני ילדים אליעזר ויעקב שלמה הם חיים במדינת אילינוי

Beatrice -Bitzi (Jokobovic-Zisovic) Zivic, (Daughter), Survived. Emigrated to the U.S.A. Established a family with her husband Arthur Zivic. They have two sons: Louis and Gerald. They live in Skoki, Illinois.

הענטשע בת שלמה ויענטע יאקובוביץ זיסוביץ (הי"ד) (בת) ובניה שלמה ואליעזר כולם ניספו בשואה (הי"ד)

Hentcha (Jakubovic-Zisovic), (Daughter), and her two sons Shlomo and Eliezer all perished in the Holocaust. May G-d take revenge for their deaths.

The Josovics Family / משפחת יוסוביץ

Mechil Josovics, (Father), Died in Auschwitz in May 1944.	מעכיל יוסוביץ ז"ל (האב) ניספה בשואה באושוויץ מאי תש"ד - 1944
Malka (Grunstein) Josovic (mother) Died in Auschwitz in May 1944.	מלכה (גרינשטיין) יוסוביץ (ז"ל) (האב) ניספתה בשואה באושוויץ מאי תש"ד - 1944
Joshua Josovic, (Son), Died in Auschwitz in May 1944.	יהושע בן מעכיל ומלכה יוסוביץ (ז"ל) ניספה בשואה באושוויץ מאי תש"ד - 1944
Chuneh Josovic, (Son), Died in Auschwitz in May 1944.	חנא בן מעכיל ומלכה יוסוביץ (ז"ל) ניספה בשואה באושוויץ מאי תש"ד
Chaya Josovic, (Daughter), Died in Auschwitz, May 1944.	חוה בת מעכיל ומלכה יוסוביץ (ז"ל) ניספתה בשואה באושוויץ מאי תש"ד - 1944
Yachna Josovic, (Daughter), Died in Auschwitz, May 1944.	יכנע בת מעכיל ומלכה יוסוביץ (ז"ל) ניספתה באושוויץ מאי 1944 - תש"ד
Reizel Josovic, (Daughter), Died in Auschwitz, May 1944.	רייזל בת מעכיל ומלכה יוסוביץ (ז"ל) ניספתה באושוויץ מאי תש"ד - 1944
Ruth (Josovic) (Rezska) Bohm, (Daughter), Survived. Lives in Philadelphia.	רבקה בת מעכיל ומלכה (יוסוביץ) בוהם ניצלה גרה בפילדפיה
Rozina (Josovic) Steinmetz, (Daughter), Survived, Lives in Philadelphia.	רחל בת מעכיל ומלכה (יוסוביץ) שטיינמץ ניצלה גרה בפילדפיה
Grand Children: Michael Bohm	נכדים: מעכיל נחמן בן רבקה בוהם





Grand Mother and Mother to Ruth Josouic

פייגע יוסוביץ ניספתה באושוויץ מאי תש"ד - 1944

Feige Josovic, Died in Auschwits May 1944

מאיר אייזיק בן זעליג ופייגע יוסוביץ (ז"ל) ניספה בערבות רוסיה במחנות כפיה. נורה ע"י הגרמנים הרוצחים ימש"ו

Meir Eizik Josovic (Son), of Zelig & Feiga, Died in Russia as a slave laborer. Was shot in Russia by the German.

משפחת פישל יוסוביץ

The Fishel Josovic Family

ר' שרגא פישעל יוסוביץ ז"ל ניספה בשואה

Reb Fishel Jososvic, Died in the Holocaust.

שרה יוסוביץ ע"ה ניספתה בשואה

Sara Josovic, Died in the Holocaust.

אהרן בן שרגא פישעל ושרה יוסוביץ ז"ל ניספה בשואה

Aaron Josovic, (Son), Died in the Holocaust.

צבי זאב בן אהרן ולאה יוסוביץ ז"ל ניספה בשואה

Hershel Josovic, (Son), Died in the Holocaust.

לאה (הנדלסמן) יוסוביץ ע"ה (אשת אהרן) ניצלה היתה ברוסיה עלתה לישראל בשנת 1972 נפטרה בישראל בשנת 1992

Leah (Handelsman) Josovic, (Wife of Aaron), Survived the Holocaust. Was in Russia until 1972. Made Aliyah to Israel in 1972. Died in Israel in 1992.

זעליג בן אהרן ולאה (יוסוביץ) ג'וס ניצל, חי באוסטרליה

Solly (Josovic) Joss, Son of Aaron and Leah. Survived the Holocaust. Lives in Melbourne, Australia.

משה בן אהרן ולאה (יוסוביץ) ג'וס ניצל, חי באוסטרליה

Moshe (Josovic) Joss, Son of Aaron and Leah. Survived the Holocaust. Lives in Melbourne, Australia.





משפחת מכלוביץ-דווידוביץ The Mechlowitz Davidowitz Family

ר' נח מכלוביץ בן לייב ואודיל (ז"ל) נפטר בבילקה בשנת 1943 - תש"ג ונקבר בבילקה בבית הקברות היהודי

Reb Noah Mechlowitz, The Son of Leib and Udel, Died in Bilke in 1943 and was buried in the Jewish cemetery of Bilke.

פייגע בת עזריאל (דווידוביץ) מכלוביץ (ע"ה) אשת ר' נח מכלוביץ נפטרה בבילקה בנת 1943 -תש"ג ונקברה בבילקה בבית הקברות היהודי

Feyge (Davidowitz) Mechlowitz, The daughter of Azriel and wife of Noah Mechlowitz. Died in Bilke in 1943. She was buried in the Jewish cemetery of Bilke.

צאצאיהם:

Their Descendants:

לייב נפטר בבילקה כאשר היה ילד ונקבר בבית הקברות היהודי בבילקה (ע"ה)

Leib, Died in Bilke as a child. Was buried in the Jewish cemetery of Bilke.

אסתר נפטרה בבילקה (ע"ה) כאשר היתה ילדה ונקברה בבית הקברות היהודי בבילקה

Esther, Died in Bilke as a child. Was buried in the Jewish cemetery of Bilke.

איידל -מכלוביץ-פילד (ע"ה) עברה את השואה, ניצלה היגרה לארה"ב הקימה משפחה. נפטרה בארה"ב לא מזמן

Irene (Udel) Mechlowitz Field, Survived the Holocaust. Emigrated to the U.S.A. Established a family. Died in the U.S.A. not long ago.

דניאל מכלוביץ (הי"ד) ניספה בשואה

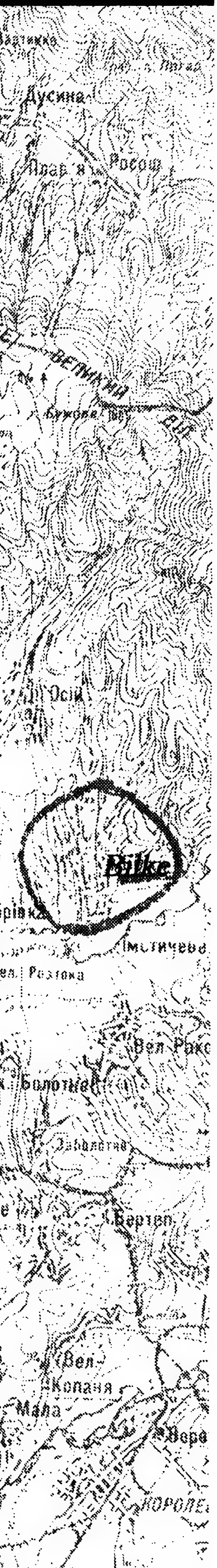
Daniel Mechlowitz, Perished in the Holocaust. May G-d take revenge for his death.

שרה (מכלוביץ) - ראט הי"ד אשת יוסף ראט ניספתה באושביץ בתש"ד - 1944

Sarah (Mechlowitz) Roth, The wife of Joseph Roth. Perished in Auschwitz in 1944. May G-d take revenge for her death.

The Descendants of Sarah and Joseph Roth Who Perished in Auschwitz in 1944:	צאצאי שרה מכלוביץ ויוסף ראט שניספו באושביץ בתש"ד - 1944
Azriel, Yankele, Raizel, Mickey	עזריאל (הי"ד), יעקב (הי"ד), רייזיל (הי"ד), מיקי (נשאר בחיים).
Margaret (Mechlowitz) Hollander. Emigrated to the U.S.A. before World War two. Established a family. Had two sons. She died in the U.S.A. a few years ago.	מלכה מכלוביץ - הולנדר ע"ה. היגרה לארה"ב לפני מלחמת העולם השניה, נשאה את ביל הולנדר נולדו להם שני בנים היא נפטרה לפני שנים אחדות.
Ivan (Azriel) (Mechlowitz) Miller, Emigrated to the U.S.A. before World War two. Established a family. Married Margaret Weiss. They have a daughter and two sons. He died in the U.S.A. in 1991.	עזריאל (מכלוביץ) מיללר (ז"ל) היגר לארה"ב לפני מלחמת העולם השניה. נשא את מלכה ווייס. נולדו להם בת ושני בנים. הוא נפטר בשנת תשנ"א - 1991
Margaret (Weiss) Mechlowitz Miller, (Daughter), of Eliezer and Chaya Rifka Weiss. Emigrated to the U.S.A. Married (Azriel) Ivan Mechlowitz Miller. She died in the U.S.A. in 1987.	מלכה (ווייס) מכלוביץ-מיללר (ע"ה) בת אליעזר וחיה רבקה היגרה לארה"ב, נישאה לעזריאל מכלוביץ-מיללר. נפטרה בשנת תשמ"ז - 1987
Rosalyn (Mechlowitz) - Shindler, Survived the Holocaust. Emigrated to the U.S.A. Established a family, married Morris Shindler. They have a daughter and a son.	רבקה (מכלוביץ) שינדלר עברה את השואה היגרה לארה"ב אחרי השואה. נישאה למשה שינדלר. נולדו להם בן ובת





חיה (מכלוביץ) לזר עברה את השואה, היגרה לארה"ב אחרי השואה. נישאה לזולטן לזר. הקימו משפחה נולדו להם בן ובת

Helen (Mecholwitz) Lazar, Survived the Holocaust. Emigrated to the U.S.A. Established a family. Married Zoltan Lazar. They have a son and daughter.

מנדיל חיים מכלוביץ עבר את השואה, היגר לארה"ב אחרי השואה. נישא לאוליביאה נולדו להם שני בנים ושתי בנות

Manny Mechlowitz, Survived the Holocaust. Emigrated to the U.S.A. Established a family. Married Olivia. They have two sons and a daughter.

צאצאי נח ופייגע מכלוביץ

The Descendants of Noah and Fayge Mechlowitz

ילדי אודיל: נח

The Child of (Udel) - Irene, Norman

ילדי מלכה: נח, סטיבן,

The Children of Margaret, Norman and Steven

ילדי עזריאל: חיה רבקה, נח אליעזר, שבתי דניאל.

The Children of (Azriel) - Ivan, Rhonda, Neil Lance, Stanley Daniel.

ילדי חיה רבקה נער: שרה לאה, אלכס, אילנה.

The Children of Rhonda (Mechlowitz) Wenner, Sara, Alex and Elena

ילדי חיה: פייגע, נח.

The Children of Helen, Fay and Norbert

ילדי מנדיל חיים: דניאל, רחל, נח, פייגע.

The Children of Manny, Dean, Robin, Mark, Fern.

The Milligram Family

Bayla - Berta Milligram (Weissman), was a descendant of the Weissman Family who were original or second wave settlers of Bilke. They came to Bilke from the city of Tarnapol, Galitzia, Poland in the 17th Century.

The Milligram Family, settled in Bilke at the beginning of the 19th century. They came to Bilke from Dusseldorf, Germany. The Milligram Family, was well estblished in Bilke and gave to charitable causes with an open hand. The two sons David and Alvin emigratd to the United States. Alvin, His wife, Margaret and their daughter Ruth visited the family in Bilke in 1929.

Hersh Wolf Milligram, (Father), Died in Bilke in 1900.

Bayla - Berta (Weisman) Milligram - Berkovitz, (Mother), Born in 1872. Died in Auschwitz in May 1944.

Zelig Berkowitz (2nd), (Husband of Bayla), Died in Auschwitz in May 1944.

Shlomo Lazar (Weisman) Davidowitz, (Brother of Bayla).

משפחת מיליגרם

ביילה מיליגרם (ווייסמן) היתה מצאצאי משפחת ווייסמן שהיגרו לבילקה בגל הראשון או הגל השני של מתיישבים מהעיר טרנפול שבגלאציה במאה ה־ 17 משפחת מילגרם היגרו לבילקה מהעיר דוסלדורף שבגרמניה בתחילת המאה ה־ 19.

משפחת מיגלרם היתה מבוססת בבילקה ותרמו לצדקה ביד רחבה. שני הבנים דוד ואברהם מילגרם היגרו מבילקה לארה"ב. אברהם מילגרם ואשתו מירל וביתם רבקה ביקרו בבילקה בשנת 1929, כדי לבקר את משפחתם

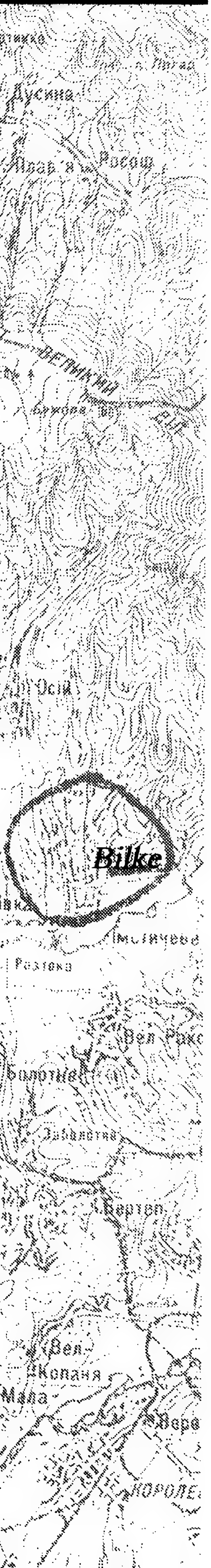
צבי זאב בן יהושע ופייגע מילגרם ז"ל (האב) נפטר בבילקה בשנת 5661 - תרס"א

ביילה בת דוד ושרה (ווייסמן) ע"ה מילגרם־ברקוביץ נולדה בבילקה בשנת 5632 - תרל"ב 1872 ניספתה באושוויץ במאי תש"ד - 1944 (האמא)

זעליג ברקוביץ (הבעל (השני) של ביילה) ניספה באושביץ במאי תש"ד - 1944

שלמה אליעזר ז"ל (אח)





Yosef Wolf (Weisman) Davidowitz, (Brother of Bayla).	יוסף וואלף ז"ל (אח)
Judith (Milligram) Belkin, (a sister of Hersh Wolf), lived in Israel where she died.	יהודית (מיליגרם) בלקין (אחות) ע"ה עלתה ארצה ושם נפטרה
David Milligram, (Son), Born in Bilke in 1889. Died in New York, 1972.	דוד בן הערש וואלף ובײלה מיליגרם ז"ל נולד בבילקה תרמ"ט - 1889 ונפטר בנוי-יורק בשנת תשל"ב - 1972
Sarah (Schwartz) Milligram, (Daughter-in-Law), (Wife of David), Born in Hungary. Died in the U.S.A. in the Bronx 1988 at the age of 97.	שרה (שווארץ) מיליגרם ע"ה (אשת אברהם) נולדה בהונגריה נפטרה בברונקס נוי יורק בשנת 1988 - תשמ"ח בגיל 97
Alvin Milligram, (Son), Born in Bilke 1891. Died in Pittsburg, U.S.A. in 1969.	אברהם בן הערש וואלף מיליגרם ז"ל נולד בבילקה בשנת תרנ"א - 1891 נפטר בפיטסבורג ארה"ב בשנת תש"ל- 1969
Margaret (Weinberg) Milligram, (Daughter-in-Law), (The wife of Alvin), Born in Irlyava, Ung Megye, Hungary, in 1902. Died in Pittsburg, U.S.A. in 1990.	מירל וויינברג מיליגרם ע"ה (אשת אברהם) נולדה בהונגריה בשנת תרס"ב - 1902 נפטרה בפיטסבורג ארה"ב בשנת תשנ"א 1990
Simon Milligram, (Son), Enlisted in the German Army at the age of 15 and was killed during World War I in 1915.	שמעון בן הערש וואלף ובײלה מיליגרם ז"ל התנדב לצבא הגרמני בגיל חמש עשרה ונהרג במלחמת העולם הראשונה בשנת תרע"ה - 1915
David Milligram, (Son), Died shortly after birth in Bilke.	דוד בן הערש וואלף ובײלה מיליגרם ז"ל נפטר בבילקה ימים אחדים אחר הברית
Feyge Milligram, (Daughter), Died in Bilke at the age of five.	פייגע בת הערש וואלף ובײלה מיליגרם ע"ה נפטרה בבילקה כאשר היתה בת חמש

Grandchildren of Bayla and Hersh Wolf Milligram	נכדים של הערש וואלף ביילה מיליגרם:
Dr. Emerson Neil Milligram, (Grandson)	ד"ר חיים נתן מיליגרם (נכד) בן אברהם ומירל
Ruth (Milligram) Solomon, (Grand-daughter).	רבקה בת אברהם ומירל (מיליגרם) סולומון (נכדה)
Seymour Solomon, (Husband of Ruth)	שמעון בן הערש ופנינה סולומון (בעלה של רבקה)
Harry William Milligram, (Grandson), Died.	צבי זאב בן דוד ושרה מיליגרם ז"ל (נכד) (נפטר)
Rose (Milligram) Grayson, (Grand-daughter).	רייזל בת דוד ושרה מיליגרם ע"ה (נכדה) (נפטרה)
Irving Grayson (Goldstein), (Husband of Rose Milligram), Died.	יצחק (גולדשטיין) גרייסון ז"ל (בעלה של רייזל מיליגרם) (נפטר)
Edith (Soffer) Milligram, (Wife of Harry William Milligram).	יהודית (סופר) מיליגרם אשת צבי זאב מיליגרם)
Great-Grandchildren	נינים:
Barbara Michele Solomon.	ביילה מלכה בת שמעון ורבקה סולומון
Jeffrey Howard Solomon.	הערש ישראל בן שמעון ורבקה סולומון
Steven Milligram, (Son of Harry William and Edith Milligram), resides in Pomona N.Y.	סטיבן בן צבי זאב ויהודית מיליגרם (גר בפמונה נוי־יורק)
Gary Milligram, (Son of Harry William and Edith Milligram), resides in Mount Vernon, N.Y.	גארי בן צבי זאב ויהודית מיליגרם (גר במאונט וורנון נוי־יורק)





Great Great Grandchildren	בני נינים:
Mellisa Polly Solomon.	מירל פנינה בת הערש ישראל ושרה סולומון
Jason Alan Baer.	אברהם מרדכי בן משה ובײלה מלכה באר
Adam Jacob Solomon	אברהם בן הערש ישראל ושרה סולומון

David Michael Milligram,

Bryan Harry Milligram, (Sons of Steven Milligram).

Mellisa Brook Milligram, (Daughter of Gary Milligram).

Robert Lance Grason, (Sons of Irving and Rose), Lives in California

Dr. Gary Grayson, Lives in Texas.

The Menglowic Family	משפחת מנגלוביץ
Samuel Menglowic, (Father). Died in the Holocaust.	שמואל (שמעלקה) מענגלוביץ ז"ל (האב) ניספה בשואה
Bertha (Menglowic) Lipshitz, (Mother), Survived. Lives in Brooklyn, N.Y.	ברכה מנגלוביץ ליפשיץ (אמא) ניצלה, חיה בברוקלין נוי־יורק
Helen (Menglowic) Heisler, (Daughter), Survived. Lives in Queens, N.Y.	הענצ'ה בת שמואל וברכה מנגלוביץ הייסלר ניצלה חיה בקווינס נוי־יורק
Margaret (Menglowic) Bohm, (Daughter), Survived. Died in N.Y.	מלכה בת שמואל וברכה מנגלוביץ בוהם (ניצלה) נפטרה בנוי־יורק
Lili (Menglowic) Blaustein, (Daughter), Survived. Lives in Queens, N.Y.	לאה בת שמואל וברכה (מנגלוביץ) בלאושטיין (ניצלה) חיה בקווינס נוי־יורק
Eugene (Menglowic) Mendel, (Son), Survived. Died in N.Y.	אברהם יעקב בן שמואל וברכה (מנגלוביץ) מנדל ע"ה (ניצל) נפטר בקווינס נוי־יורק





The Family of Reb Aaron Yaakov Eckstein — משפחת אהרן יעקב עקשטיין

ר' אהרן יעקב בן אבי עזרי עקשטיין (ז"ל) (האב) נפטר ונקבר בבית הקברות היהודי בבילקה בכ"ח טבת תש"ג - 1943

Reb Aaron Yaakob Eckstein, (Father), died and was buried in the Jewish Cemetary of Bilke on Jan. 2nd 1943.

לאה בת אברהם (פלדמן) עקשיין (הי"ד) (האם) גורשה לגיטו בערעהובו ומשם למחנה אושביץ ושם ניספתה בכ"ז אייר תש"ד - 1944

Leah (Feldman) Eckstein, (Mother), was deported to ghetto Berehovo and from there to Auschwitz where she perished in May 1944.

בלימה בת אהרן יעקב ולאה עקשטיין (בת) (ניצלה) היגרה לארה"ב נישאה לאליהו מרמלשטיין נפטרה בנוי-יורק. י"ב תשרי תשנ"ג - 1993. נולד להם בן אחד.

Blima (Eckstein) Mermelstein, (Daughter). Survived. Emigrated to the U.S.A. Died in New York in 1993.

יעקב בן אליהו ובלימה מרמלשטיין הבן של בלימה עקשטיין נולד בארה"ב, גר בלונג איילנד נוי-יורק עם אשתו חיה ושלושת ילדיהם אליהו, יצחק ויעל

Jerry Mermel (Mermelstein), Son of Blima Eckstein Mermelstein. Born in the U.S.A. Lives in Long Island, N.Y. with his wife Silvia and their three children, Edward, Daniel and Jane.

יהושע בן אהרן יעקב ולאה עקשטיין (בן) (ניצל) נישא להענטשע ליברמן היגר לארה"ב, גר בברוקלין עם משפחתו ושלושת ילדיו

Joshua Eckstein, (Son), Survived. Emigrated to the U.S.A. Lives in Brooklyn, N.Y. with his family.

יוסף חיים בן אהרן יעקב ולאה עקשטיין (בן) היגר לארה"ב בשנת 1937 חי בנוי-יורק נפטר כ"ו מנחם אב תש"ן - 1990

Joseph Chayim Eckstein, (Son). Emigrated to the U.S.A Lived in N.Y. Died in N.Y. in 1990.

Eisik Hersh Eckstein, (Son). Emigrated to the U.S.A. Died in N.Y. in 1990.	איציק הערש בן אהרן יעקב ולאה עקשטיין (בן) היגר לארה"ב בשנת 1938 היה גר בנוי-יורק נפטר בנוי-יורק א' חשון תשכ"ד - 1964
Moshe Eckstein, (Son), Survived. Emigrated to the U.S.A. after the Holocaust. Lived in N.Y. Died in N.Y. in 1983.	משה בן אהרן יעקב ולאה עקשטיין (ז"ל) (בן) (ניצל) היגר לארה"ב אחרי השואה. נפטר בנוי יורק ערב ר"ח אייר תשמ"ג - 1983
Hentsha (Eckstein) Fishman, (Daughter). Lived in Slovakia, was deported in 1943 to Auschwitz where she perished with two children and her husband.	הענטשע בת אהרן יעקב ולאה (עקשטיין) פישמן (הי"ד) (בת) היתה גרה בסלובקיה גורשה ביחד עם בעלה ושני ילדיה בשנת תש"ג - 1943 למחנה אושביץ ושם ניספו כולם
Sara (Eckstein) Levison, (Granddaughter), Lives in Brooklyn, N.Y.	שרה בת יהושע והענטשע (עקשטיין) לוינזון (נכדה) גרה בברוקלין נוי יורק
Nachman Eckstein, (Grandson), Lives in Brooklyn, N.Y.	נחמן בן יהושע והענטשע עקשטיין (נכד) גר בברוקלין נוי-יורק
Abraham Chayim Eckstein, (Grandson), Lives in Brooklyn, N.Y.	אברהם חיים בן יהושע והענטשע (עקשטיין) (נכד) גר בברוקלין נוי-יורק

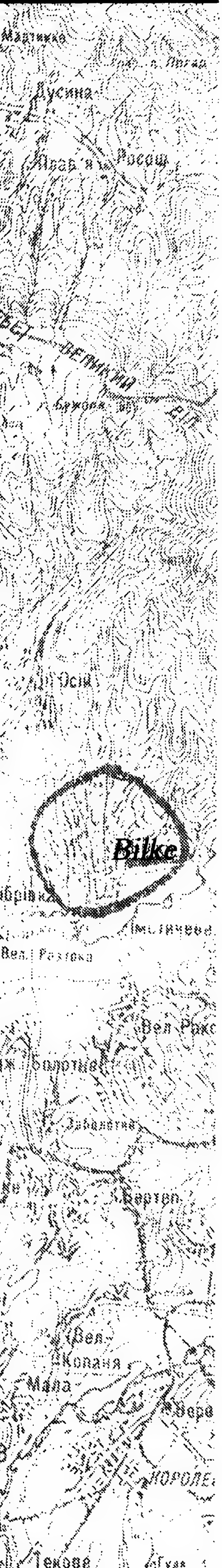




משפחת מאיר עקשטיין	The Meyer Eckstein Family
ר' מאיר בן אבי עזרי עקשטיין (הי"ד) אב המשפחה היה לו חנות מכולת וכל בו ובית מסחר עצים ובניה. ניספה במחנה אושביץ בחודש סיון תש"ד - 1944	Meyer Eckstein, (Father) had a grocery and supermarket and a lumber yard. Died in Auschwitz in May 1944.
לאה בת (ווייס) עקשטיין (הי"ד) אם המשפחה. ניספתה במחנה אושביץ בחודש סיון תש"ד - 1944	Leah (Weiss) Eckstein, (Mother), Died in Auschwitz in May 1944.
פעריל בת מאיר ולאה עקשטיין (הי"ד) (בת) ניספתה במחנה אושביץ בחודש סיון תש"ד - 1944	Pearl Eckstein, (Daushter). Died in Auschwitz in May 1944.
בלימה בת מאיר ושבע (עקשטיין) ווייסמן (ע"ה) (בת) ניצלה - היגרה לארה"ב. נפטרה בנוי-יורק	Bori (Eckstein) Weissman, (Daughter), Survived. Emigrated to the U.S.A. Died in New York.
סעריל בת מאיר ושבע (עקשטיין (ע"ה) (בת) ניצלה - היגרה לארה"ב נפטרה בנוי-יורק	Klari (Eckstein) Weissman, (Daughter), Survived. Emigrated to the U.S.A. Died in New York
שרה מלכה בת מאיר ושבע (עקשטיין) דווידוביץ (ע"ה) (בת) ניצלה - היגרה לארה"ב נישאה לשלמה דווידוביץ מבילקה. נולד להם בן מאיר. נפטרה בנוי-יורק	Manci (Eckstein) Davidowitz, (Daughter). Emigrated to the U.S.A. Died in New York.
חיה אסתר בת מאיר ושבע (עקשטיין) ברבש (ע"ה) (בת) ניצלה, עלתה לישראל, נישאה לד"ר מרדכי ברבש. היגרו לארה"ב. נולדו להם 2 ילדים אבינועם וענת נפטרה בנוי-יורק	Elza (Eckstein) Barbash, (Daughter), Survived. Made Aliyah to Israel. Married Dr. Mark Barbash. They had two children, Avinoam and Anat. Died in New York.

Zoli Eckstein, (son), Survived. Married Mogda. Emigrated to Caracas, Venuzuela. They have two daughters.	אבי עזרי בן מאיר ושבע עקשטיין (בן) ניצל - היגר לקאראקס וועגעצואלה. נישא למוגדה. נולדו להם שתי בנות. חי בקארקס וועגעזואלה
Michael Eckstein, (Son), Survived. Emigrated to the U.S.A. Married Lily Mendelson. They have two daughters: Marilyn and Irene. They live in Queens, N.Y.	משה בן מאיר ושבע עקשטיין (בן) ניצל - היגר לארה"ב. נשא את לאה מנדלסון מווערעצקי, נולדו להם שתי בנות, מרים ושבע. הם חיים בקווינס - נוי־יורק
Jacob (Yancu) Eckstein, (Son), Survived. Emigrated to the U.S.A. Lives in Brooklyn, N.Y.	יעקב בן מאיר ולאה עקשטיין (בן) ניצל - היגר לארה"ב. חי בברוקלין נוי־יורק
The Children of Jacob Eckstein: 1) Meyer 2) Shimon Avi Ezri 3) Yehudah 4) Joseph 5) Leah	צאצאי יעקב עקשטיין מאיר, שמעון אבי עזרי, יהודה יוסף יצחק, לאה.
The Children of Michael Eckstein: 1) Dr. Marilyn Levy 2) Irene Levin	צאצאי משה עקשטיין מרים לוי, שבע לוין,
Cili (Davidowitz) Eckstein, The First wife of Reb Meir Eckstein. Died in Bilke, and was buried in the Jewish cemetary of Bilke.	צילי (דווידוביץ) עקשטיין (ע"ה) אשתו הראשונה של ר' מאיר. נפטרה בבילקה ונטמנה בבית הקברות היהודי





The Family Peisikovitch	משפחת פייסיקוביץ
Azak Peisikovitch, (Father), Died in Auschwitz, May 1944.	יצחק אייזיק פייסיקוביץ ז"ל (האב) ניספה באושביץ סיון תש"ד - 1944
Feiga (Moskowitz) Peisikovitch, (Mother). Died in Auschwitz, May 1944.	פייגע (מושקוביץ) פייסיקוביץ ע"ה (האם) ניספתה באושביץ סיון תש"ד - 1944
Samuel Peisikovitch, (Son), Died in Auschwitz in 1944.	שמואל בן יצחק אייזיק ופייגע פייסיקוביץ ז"ל (בן) ניספה באושביץ בשנת תש"ד - 1944
Israel Peisikovitch, (Son), Died in Auschwitz in September 1944.	ישראל בן יצחק אייזיק ופייגע פייסיקוביץ ז"ל ניספה באושביץ בתשרי תש"ד - 1944
Daniel Peck Peisikovitch, emigrated to the U.S.A. Survived. Resides in Delray Beach, Florida.	דוד צבי בן יצחק אייזיק ופייגע פעק (בן) ניצל - היגר לארה"ב גר בדלריי ביאץ פלורידה
Goldie (Jakobovitz - Jacoby) Peisikovitch Peck, wife of Daniel Peisikovitch. Emigrated to the U.S.A. in the 1930s. Resides in Florida.	גולדה (יאקובוביץ - יאקובי) פייסיקוביץ פעק אשת דוד צבי היגרה מבילקה לארה"ב בשנות ה- 1930 (ניצלה) גרה בפלורידה
Moshe Peck, Son of Daniel and Goldie Peck. Born in the U.S.A. Lives in Israel.	משה בן דוד צבי וגולדה פעק (בן) נולד בארה"ב עלה לישראל
Suzette (Peck) Edelman, (Daughter), of Daniel and Goldie Peck. Born in the U.S.A. Lives in St. Petersburg, Florida.	שרה בת דוד צבי וגודלה (פעק) איידלמן (בת) נולדה בארה"ב גרה בסיינט פעטעסבורג פלורידה

משפחת ר' משולם פרידמן

ר' משולם בן ר' חיים בנימין פרידמן (האב)

פייגע בת ר' דוד פרידמן (האם)

חיים בנימין בן משולם ופייגע פרידמן (בן)

חנה בת משולם ופייגע (פרידמן) רוזנברג (בת)

ליבה בת משולם ופייגע פרידמן (בת)

שרה בת משולם ופייגע פרידמן (בת)

רחל בת משולם ופייגע פרידמן (בת)

יוסף מאיר בן משולם ופייגע פרידמן (בן)

נהרגו על קידוש השם ד' אלול תש"א בקמיניץ פודולסק באוקראינה הי"ד

ניצלו:

משה בן משולם ופייגע פרידמן (בן) גר בווינה באוסטריה

אברהם פנחס בן משולם ופייגע פרידמן (בן) ז"ל נפטר בחיפה בישראל

יצחק אייזיק בן משולם ופייגע פרידמן (בן) ז"ל נפטר בחיפה בישראל

רבקה בת משולם ופייגע (פרידמן) קליין (בת) חיה בחיפה בישראל





The Family of Reb Leibish Kalech, The Dayan

משפחת הרב ליבש קאלעך הדיין

Rabbi Yehuda Leibish Kalech, May his memory be for a blessing - was the "Dayan" - Jewish Judge in Bilke from World War I until his death on March 26th 1936. He married Yocheved who came from a line of Rabbis. They had six sons; Eli, Yeshayah Shlomo Zalman, Menachem Mendil, David (Dudeh) Abraham (Avrumt'cheh) and Chayim, and three girls: Sheina Rachel, Sara and Etel.

הרב יהודה ליבש בן הרב משה יוסף קאלעך (זצ"ל) היה הדיין בבילקה ממלחמת העולם הראשונה עד פטירתו הוא נולד בפולין - נפטר בג' ניסן תרצ"ו - 1936 ונקבר בבילקה בבית הקברות היהודי הוא נשא את יוכבד ממשפחת רבנים. נולדו להם ששה בנים אלי, ישעיה שלמה זלמן, מנחם מענדל, דוד (דודיע), אברהם (אברומצ'יה) וחיים ושלוש בנות שיינע רחל, שרה ואטיל

Rebbetzin Yocheved Kalech, The wife of Reb Leibish the "Dayan" (Judge) was born in Poland and came from a line of Rabbis. Was a woman of valor, a devoted wife and mother to her children. In the early 1940's she settled in Budapest to try to save herself from deportation. In 1944 in one of the air raids, she was killed.

יוכבד קאלעך (הי"ד) אשת הדיין היא נולדה בפולין ובאה משושלת יוחסין של רבנים.היתה אשת חיל, רעיה ואמא מסורה. בתחילת שנות הארבעים עברה לגור לבודפשט. בשנת תש"ד - 1944 היא נהרגה שם באחד ההפצצות על העיר

Eli Kalech, Perished in the Holocaust. No details are known.

אליהו בן הרב יהודה ליבש ויוכבד קאלעך (הי"ד) ניספה בשואה - פרטים לא ידועים עליהם

David Kalech, he and his wife and children were deported to Kaminitz Podolsk in the Ukraine in August 1941. They

דוד בן הרב יהודה ליבש ויוכבד קאלעך (הי"ד) גורש לקמינץ פודולסק באוגוסט 1941. שם מצאו את מותם בספטמבר 1941

מנחם מנדיל בן הרב יהודה ליבש ויוכבד קאלעך (הי"ד) גורש לקמיניץ פודולסק באוגוסט 1941 ביחד עם אשתו וילדיו. שם מצאו את מותם בספטמבר 1941

אברהם בן הרב יהודה ליבש ויוכבד קאלעך (הי"ד) גויס למחנה גדודי כפיית עבודה ע"י ההונגרים בשנת 1940 נשלח להונגריה ואחר כך לאוקראינה שם ניספה. פרטים אינם ידועים

שיינה רחל בת הרב יהודה ליבש ויוכבד קאלעך (הי"ד) היתה נשואה וחיה בפולין. היא ומשפחתה ניספו בשואה. פרטים אינם ידועים

שרה בת הרב יהודה ליבש ויוכבד קאלעך (הי"ד) היתה נשואה וחיה בפולין. היא ומשפחתה ניספו בשואה. פרטים אינם ידועים עליהם

אטיל בת הרב יהודה ליבש ויוכבד (קאלעך) גולדשטיין הסתתרה עם אמה בבודפסט בשעת המלחמה. ניצלה. היגרה לארה"ב נישאה לאלימלך גולדשטיין. הקימו משפחה בברוקלין נוי־יורק. נולדו להם בת יוכבד ובן יהודה ליבש. היא זכתה גם לראות נכדים. אטיל היתה היחידה שנשארה בחיים מכל המשפחה הענפה הנהדרה. היא נפטרה לפני שלוש שנים בברוקלין נוי־יורק

all perished there in September 1941.

Menachem Mendil Kalech, was deported with his wife and children to Kaminitz, Podolsk in the Ukraine in August 1941. They all perished there in September 1941.

Abraham Kalech, was conscripted into the forced labor battalions by the Hungarians in 1940. Was sent to Hungary and later to the Ukraine where he perished. No details are known about him.

Sheina Rachel Kalech, was married. Lived in Poland with her family. They perished in the Holocaust. No details are known about them.

Sarah Kalech, was married. Lived in Poland with her family. They perished in the Holocaust. No details are known about them.

Ethel (Kalech) Goldstein, hid during the war in Budapest to escape deportation. Survived the war. Emigrated to the U.S.A. Married Elimelech Goldstein. They had two children: a daughter, Madeline Yocheved, and a son Yehudah Leibish. She was the only survivor of the great and large





צאצאי ר' יהודה ליבש קאלעך

ליוכבד (בת אטיל ואלימלך (גולדשטיין) טברסקי נולדו שני בנים משולם זושא ומנחם צבי

family. She at least merited to see grandchildren. She died in Brooklyn, N.Y. three years ago.

The decendants of Reb Leibish Kalech. To Yocheved Madeline the daughter (of Ethel and Elimelech Goldstein)Twersky were born two sons: Meshulam Zusha and Menachem Tzvi.

חיים בן הרב יהודה ליבש ויוכבד קאלעך (ע"ה) בן הזקונים. חיים הציל את עצמו מהשואה כי עלה ארצה בשנת תרצ"ט - 1939. הוא התגורר בירושלים ונהרג בתאונת אופניים בהתנגשות עם אוטובוס בשכונת בית ישראל והוא רק בשנות העשרים לחייו. נקבר בהר הזיתים בירושלים.

Chayim Kalech, the youngest child in the Kalech family saved himself from the horrors of the holocust when he made aliyah to Israel in 1939 he lived in Jerusalem.

Was killed in an accident when a bus hit his bicycle in the Bet Israel section of Jerusalem he was in his early twenties when he died

The Meyer Kahn Family	משפחת מאיר קאהן
Reb Meyer Klein? Died in Auschwitz in May 1944.	ר' מאיר קאהן (הי"ד) ניספה במחנה אושביץ במאי תש"ד - 1944
Rachel (Kahn) Steinmetz, Died in Bilke.	רכיל בת דב (שטיינמץ) קאהן (ע"ה) נפטרה בבילקה
Meite Kahn, (Daughter), Died in the Holocaust.	מייטע בת ר' מאיר ורכיל קאהן (הי"ד) ניספתה בשואה
Itzik Hersh Kahn, (Son), Died in the Holocaust.	יצחק צבי בן ר' מאיר ורכיל קאהן (הי"ד) ניספה בשואה
Jacob Kahn, (Son), Died in Auschwitz in May 1944.	יעקב בן ר' מאיר ורכיל קאהן (הי"ד) ניספה במחנה אושביץ במאי תש"ד - 1944
Fanny (Feige) (Kahn) Greenberger, (Daughter), Survived. Lives in Brooklyn, N.Y.	פייגע בת ר' מאיר ורכיל (קאהן) גרינברגר ניצלה וגרה בברוקלין נוי-יורק
Friede Rivkah (Kahn) Weinstein, (Daughter), Survived. Died in Brooklyn, N.Y.	פריידה רבקה בת ר' מאיר ורכיל (קאהן) וויינשטיין (ע"ה) ניצלה - נפטרה בברוקלין נוי-יורק





The Klein Family	משפחת קליין
Moshe Benyamin Klein, (Father) died in Bilke. First victim of the Holocaust in 1939.	משה בנימין בן יוסף צבי ויטה קליין ז"ל (האב) נהרג בבילקה הקרבן הראשון של השואה בשנת 1939 - תרצ"ט
Gittel (Moshkowitz) Klein, (Mother) died in Auschwitz in May of 1944.	גיטל בת נתן נטע ורבקה (מושקוביץ) קליין ז"ל (האם) ניספתה באושוויץ במאי תש"ד - 1944
Elaine (Etu) (Klein) Lefkowitz, (Daughter), Survived. Lives in Flashing, N.Y.	אטו (קליין) לפקוביץ (בת) ניצלה - גרה בפלושינג - נוי-יורק
Toby)Klein) Jacobyy (Daughter) (Survived), Lives in Franklin Square, N.Y.	טובי (קליין) יאקובי (בת) ניצלה - גרה בפרנקלין סקוויר, נוי-יורק
Nutl Klein, (Son), Survived.	נוטיל קליין (בן) ניצל
Leib Klein, (Son), Survived.	לייב קליין (בן) ניצל
Wolf Klein, (Son), Survived.	וואלף קליין (בן) ניצל
Samuel Klein, (Son), Survived.	שמואל קליין (בן) ניצל
Malka Klein, wife of Nutl. Died in the Holocaust with her children, Sara, and son Tibi.	מלכה קליין אשת נוטיל ז"ל ניספתה בשואה עם ילדיה שרה, טיבי
Gittel Klein, wife of Samuel. Died in the Holocaust with her two sons.	גיטל קליין אשת שמואל ז"ל ניספתה בשואה עם שני ילדיה
Rivkah Hollander, mother of Gittel Klein. Died in the Holocaust.	רבקה הולנדר האם של גיטל קליין ניספתה בשואה
Rivkah Smajowitz, also her sister. Died in the Holocaust with her family.	רבקה שמאיוביץ וגם האחיות של רבקה עם משפחתם ניספו בשואה

Grandchildren:	נכדים:
Gail (Lefkowitz) Bushell	גיטל ציריל בת אטו (לפקוביץ) בושל
Shelly (Lefkowitz) Spar	רצה רבקה בת אטו (לפקוביץ) ספאר
Gloria (Jacoby) Katz	גיטל שרה בת מאיר וטיבי (יאקובי) כץ
May Sharon (Jacoby) Ashkenazy	משה אלטע בת מאיר וטובי (יאקובי) אשכנזי

The Reisman Family / משפחת רייזמן

David Aaron Reisman, (Father), Died in Auschwitz, May 1944.	ר' דוד אהרן הלוי בן ר' יוסף צבי וחיה רייזמן ז"ל (האב) ניספה באושביץ באייר תש"ד - 1944
Rachel (Josovic) Reisman, (Mother). Died in Auschwitz May 1944.	רחל בת ר' משה ושבע יאסוביץ ז"ל (האם) ניספתה בשואה באושביץ אייר תש"ד - 1944
Meir Reisman, (Son). Died in Auschwitz May 1944.	מאיר בן דוד אהרן ורחל רייזמן ז"ל ניספה באושביץ אייר תש"ד - 1944
Moshe Chaim Reisman, (Son). Died in Auschwitz May 1944.	משה חיים בן דוד אהרן ורחל רייזמן ז"ל ניספה באושביץ אייר תש"ד - 1944
Joseph Tzvi Reisman, (Son). Died in Auschwitz May 1944.	יוסף צבי בן דוד אהרן ורחל רייזמן ז"ל ניספה באושביץ אייר תש"ד - 1944
Chaya Miriam Reisman, (Daughter). Died in Auschwitz May 1944.	חוה מרים בת דוד אהרן ורחל רייזמן ז"ל ניספתה באושביץ אייר תש"ד - 1944
Fraide Reisman, (Daughter). Died in Auschwitz May 1944.	פריידה בת דוד אהרן ורחל רייזמן ז"ל ניספתה באושביץ אייר תש"ד - 1944
Chaya Reisman, (Daughter). Died in Auschwitz May 1944.	חיה בת דוד אהרן ורחל רייזמן ז"ל ניספתה באושביץ אייר תש"ד - 1944





Sheva Josovic, (Grandmother). Died in Auschwitz in My 1944.	שבע בת יצחק אייזיק יאסאביץ ז"ל (הסבתא) ניספתה באושביץ אייר תש"ד - 1944
Zelig Reisman (Son) Born in Bilke Perished in Auschwitz in May 1944	זעליג בן דוד אהרן ורחל רייזמן הי"ד, ניספה באושוויץ אייר תש"ד 1944
Isadore (Reisman) (Son). Survived. Lives in Israel	יצחק הלוי רייזמן (בן) (ניצל) חי בפתח תקוה ישראל
Aidi (Reisman)- Leon, (Daughter). Survived. Lives in Israel in Kfar Hamaccabi.	איידי - אילנה (רייזמן) ליאון (בת) ניצלה, גרה בישראל בקיבוץ כפר המכבי
Hentsha Reisman, (Daughter). Lives in Rehovot Israel.	הנטשה-תמר (רייזמן) ראט (בת) ניצלה, גרה בישראל ברחובות
Grandchildren	נכדים:
David Reisman, (Grandson), lives in Petach Tikvah, Israel.	דוד אהרן בן יצחק וחנה רייזמן (נכד) גר בפתח תקוה בישראל
Deborah Esther (Reisman) Branse, (Grand-daughter). She lives in Israel.	דבורה אסתר בת יצחק וחנה (רייזמן) ברנסה (נכדה) היא חיה בישראל

The Smilowitz Family	משפחת שמילוביץ
Tsvi Shmilowitz, (Father). Was born in 1898. Died in Auschwitz in May 1944.	צבי שמילוביץ (האב) נולד בשנת 1898 ניספה באושוויץ מאי 1944
Sara Shmilowitz, (Mother). Was born in 1900. Died in Auschwitz in May 1944.	שרה שמילוביץ (בלבן) (האם) נולדה בשנת 1900 ניספתה באושוויץ מאי 1944
Menachem Ze'ev Shmilowitz, (Brother). Was born in 1924. Died in Matthausen in 1945.	מנחם זאב שמילוביץ (אח) נולד בשנת 1924 ניספה במטהוזן ב־ 1945
Tova Shmilowitz, (Sister). Was born in 1924. Died in Auschwitz in May 1944.	טובה שמילוביץ (אחות) נולדה בשנת 1933 ניספתה באושוויץ מאי 1944
Peseala Smilowitz, (Sister). Was born in 1941. Died in Auschwitz in May 1944.	פסלה שמילוביץ (אחות) נולדה בשנת 1941 ניספתה באושוויץ מאי 1944
Eiyahu Meir Balaban, (Grandfather). Was born in 1870. Died in Auschwitz in May 1944.	אליהו מאיר בלבן (סבא) נולד בשעת 1870 ניספה באושוויץ מאי 1944
Frument Gittel Balaban, (Grandmother). Was born in 1871. Died in Auschwitz in May 1944.	פרומט גיטל בלבן (סבתא) נולדה בשנת 1871 ניספתה באושוויץ מאי 1944
Yosef Meir Parkash, (Uncle). Died in the Holocaust.	יוסף מאיר פרקש (דוד) ניספה בשואה
Feige Parkash, (Aunt). Was born in 1914. Died in Auschwitz in May 1944.	פייגע פרקש (דודה) נולדה בשנת 1916 ניספתה בשואה באושוויץ מאי 1944
A number of children of Yosef Meir and Feige Parkash perished in the Holocaust.	מספר ילדים של יוסף מאיר ופייגע פרקש ניספו בשואה.
Eliezer Smilovitz, (Son), Survived. Son of Tsvi and Sara Smilovitz.	אליעזר שמילוביץ (ניצל) (הבן) של צבי ושרה שמילוביץ





רשימת נפטרים בני עירנו בילקה והסביבה שנפטרו בישראל אחרי השואה

אפל הלל
אייזנברג מרדכי
אנגרמן חוה
איינהורן לאה
בלסברג שלמה ורעיתו
ברגר שלמה
ברגר פייגא
ברוין בתיה
ברוין יעקב
ברוין לאה
ברגר אבנר
ברקוביץ הלל
ברקוביץ דוד
ברקו שרה
ברקוביץ יצחק
ברקוביץ חיים
בהם חיים
בהם הלנה
הרב ברגמן יששכר דב
גלמן צבי
גולדברגר יצחק
גולדברגר יעקב זאב
גרשוני ארנה
דוידוביץ שמואל וולף
דוידוביץ יצחק
הולנדר אהרן
הולנדר משה
ויס מאיר יהודה
ויס סיסי
ויס בנציון
זולץ יוסף
יעקובוביץ יצחק
יעקובוביץ צבי
יעקובוביץ שרה
כהנא נחמן

כהן מנחם צבי
ליפשיץ שמואל צבי
ליפשיץ חנה
לזרוביץ שושנה
ליבוביץ ישראל דב
מאירוביץ שמחה
מייזליק שמואל אליעזר
נוימן משה מאיר
נוימן אברהם
פרידמן יצחק אייזיק
פרידמן אשר זליג
פרידמן צבי
פרידמן מנחם זאב
פרידמן חנה
פוסוקוביץ דב
פארי אליעזר
פודקובצקי יעקב ובראנדל
פרידנד מלכה
פרידנד לאה
קלך חיים
קלמן יצחק
קניגסברג ישעיהו
רוט עקיבא
רוט אליהו
רוט עזריאל צבי
רוט אהרן יצחק
רייס שמואל אליעזר
רוזנטל יעקב
שומר נפתלי
שומר שלום צבי
שולומון יהושע
שולומון גרשון
שימונוביץ נח
שפיגל יהודה
שומר שלמה

ת.נ.צ.ב.ה.

רשימת המשפחות בבילקה והסביבה

אברהם - זלמן לייב, (אשתו) הענטשע, (בנים) יוסף חיים, זעליג, אליהו, יצחק מרדכי, שלמה, אהרון, (בנות) בלומה, רחל, מרים.

אברהם - חנן (אשתו) אסתר מלכה, (דוידוביץ) (בנות) מירה, תמי.

אנגרמן - לוי, (אשתו) אסתר פייגע.

אנגרמן - אלכסנדר, (אשתו) אטיל (שטרן), (בנים) אהרון, שמואל, יעקב, שלמה, ברוך, ישראל אנצ׳יל, (בנות) שרה, ברכה.

איצקוביץ - דוד (ממיסטיצ׳ב) (אשתו) זיסל, (בנים) צבי (נפל במלחמת השחרור בישראל ביולי 10 1948)

איצקוביץ - זעליג (אשתו) פייגע.

אקרמן - אפרים פישל.

ארונוביץ - דוד אהרון.

אנגל - ד״ר צבי אביגדור.

באלאבן - יעקב (מקולבאסובו).

באלאבן - בתיה (המיילדת).

בוהם - אהרון הכהן (דערלאנגער) (אשתו) לאה (מושקוביץ) (בנים) אברהם, מנדיל, צבי הערש, (בנות) גיניסיה, שרה, רייזיל, ריטה, מרגרט.

בוהם - שמואל, (אשתו) טויבע (בן) זיסה, (בת) (גרו ליד תחנת הרכבת).

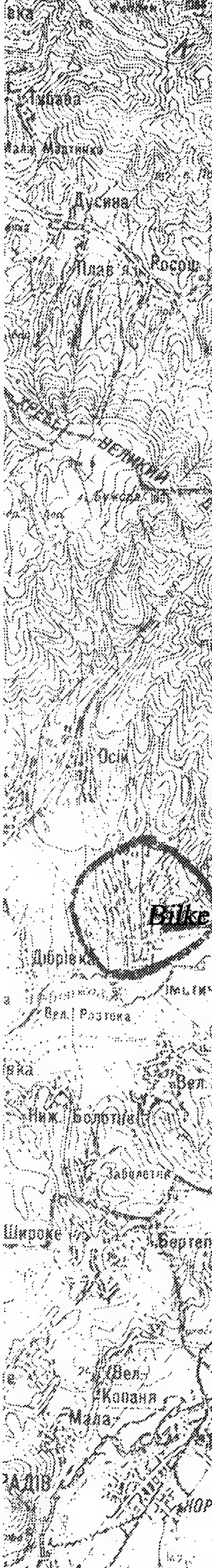
בוהם - נחמן (אשתו) בלומה, (בנים) מרדכי דוד, (בנות) חיה.

בוהם - בעריל (אשתו) ביילה, (בנים) שמואל, מענדיל, (בנות) אסתר, געניסיה.

ברוין - זאב (אשתו) (בנים) שמואל, מנדיל.

ברוין - שמעון (אשתו)

בלסברגר - משה אהרון (אשתו) לאה, (בנים) יהושע, שלמה, קלמן (בנות) שרה פייגע, יטע, ליבה, רחל.





ואלה אזכרה - 871

בלסברגר - קלמן (אשתו) גולדה (נוימן) (בנים) מנדי, מאיר, (בנות) שרה, רייזיל, מלכה.

ברוין - מרדכי (אשתו) בתיה (בנים) יעקב.

ברגר - אהרון (מראקוביץ)

ברגר - יעקב.

ברגר - מאיר (אשתו) (בן) משה, (בנות) בעללה, רייזיל, רויזע.

ברגר - יהודה הערש (מראקוביץ) (אשתו) לאה (גדלוביץ) (בנים) שמואל, וואלף, (בנות) רייזיל, אולגה, אלזה, גיזי, פנינה.

ברקוביץ - שלמה זלמן (אשתו)

בלבן - אליהו מאיר (אשתו) פרומט גיטל.

ברקוביץ - אהרון הערש - צבי, (אשתו) (בנים) ישראל בער, אברהם.

גדלוביץ - יעקב (ראש הקהל)

גדלוביץ - שלמה (העגלון)

גדלוביץ - משה, (בת) רייזיל.

גדלוביץ - שמואל.

גדלוביץ - אליהו.

גדלוביץ - גדליה.

געלב - חיים צבי

געלב (אשתו) חיה מלכה (התופרת)

געלב - אברהם הכהן, (אשתו) שיינדיל, (בן) הרמן, (בנות) חנה, אסתר, רבקה, פייגע (הורנשטיין) מלכה.

דאפט - ר' יהושע (השוחט) (אשתו) פעריל (ליפשיץ) (בנים) חיים אריה, שמואל צבי נחום אורי, שלמה ישעיה, יוסף, משה נחמיה, (בנות) לאה, שרה, חיה פייגע, מרים איידיל, רייזיל.

דוידוביץ - פישל (האב של יהודה איציק)

דוידוביץ - יהודה איציק (אשתו) מאי, (בן) אליעזר לויצ'י (בת) בובו.

דוידוביץ - מנחם חיים (אשתו) רייזיל (ברגר), (בנים) יצחק, שלמה, שמואל יוסף, (בת) אסתר מלכה.

דוידוביץ - יצחק (אשתו) פייגע שרה, (בנים) שמואל יוסף, זאב (בת) רייזיל-שושנה.

דוידוביץ - שלמה (אשתו) שרה מלכה (עקשטיין) (בן) חיים מאיר.

דוידוביץ - שמואל לייב (עלה ארצה בשנת 1909)

דוידוביץ - שמואל דוד.

דוידוביץ - צבי.

האלנדר - מנחם (אשתו) רבקה (בת) גיטל (קליין) ממיסטיצ'ב.

הייסלר - שמואל, (אשתו) שרה, (בנים) ברוך, מנדיל, צבי דוד, יעקב, אליהו, (בנות) לאה, אטיל, מרים, חיה-אסתר, רייזיל.

הייסלר - אפרים (אשתו)

הירש - הרב ישראל חיים (אשתו) לאה (דאפט - ליפשיץ) (בנים) אברהם, אליעזר, שמואל, משה שלמה, (בת) רחל יוטא.

הרשקוביץ - ר' מעכיל הערש (אשתו) (בנים) חיים. (בנות) אודיל.

הרשקוביץ - יעקב יהודה (אשתו) פאולה (קליין) (בנים) יצחק, חיים, שמואל, אהרון, (בנות) חיה, בעללה, שרה, רחל, לאה.

הרשקוביץ - לייב (החייט)

ווייס - הרב נפתלי צבי (אשתו) שיינדיל, (בן) משה מרדכי (בנות) חנה, פעריל, מרים.

ווייס - ר' אברהם (צ'יק) (אשתו) העניא, (בנים) משה אהרון (צ'אלי) צבי,

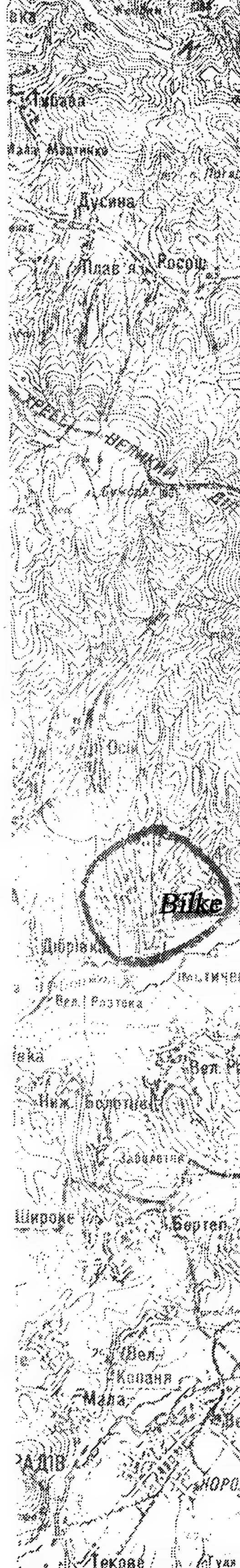
ווייס - פייוול (אשתו) אסתר, (בנים) ישראל.

ווייס - לייב, (אשתו)

ווייס - ישראל, (אשתו)

ווייס - מרדכי (אשתו) (בנות) לאה, שרה, (דער גאסדיוק)

וויינברגר - אברהם אבא (אשתו) שרה (דאפט - ליפשיץ) (בת) מלכה.





ואלה אזכרה - 873

וויינגרטן - ר' יעקב הכהן (אשתו) (בנות) בת שבע, (בנים) אנפי,

זיסוביץ - שלמה, (אשתו) יענטע (יאקובוביץ) (בנים) אברהם, קלמן, (בנות) לאה, בלומה, הענטשע, חיה רחל,

זלמונביץ - (אשתו) (בת) רייזיל

חיימוביץ - משה אלעזר (אשתו)

טייכמן - איציק הערש (אשתו) (בת) מרים (החלבן).

יאקובוביץ - משה אהרון (אשתו) פייגע (געדלוביץ) (בנים) נוטע, שלמה, וואלי, אברהם, מאיר, (בנות) רייזיל, לאה, גולדה.

יאקובוביץ - אליהו מאיר (אשתו) (בן) יצחק נפתלי הערצקה (נהרג במלחמת השחרור) מילניצה.

יאקובוביץ - (בן) ישעיהו (נפל במלחמת השחרור) (מראקוביץ)

יאקובוביץ - אהרון, (אשתו) חיה, (בנים) ראובן, וואלף (וואווא) יצחק אייזיק, ישעיהו, (בנות) שיינדיל, רחל, שרה, (גרו ליד תחנת הרכבת)

יאקובוביץ - יהודה מאיר, (אשתו)

יאקוב - שמחה מרדכי

יאקוב - (בנים) זעליג, ישראל, (בנות) לילי (מייערס) (משפחה של אייזיק קוזיס)

יאסוביץ - שרגא-פישל, (אשתו) שרה (בנים) אהרון, צבי-זאב, זעליג, משה, (בנות) לאה.

יאסוביץ - מעכיל (הנגר) (אשתו) מלכה, (בנים) מאיר אייזיק, חנא, יהושע, (בנות) חיה, יאכנע, רייזיל, רבקה, רחל.

יאסוביץ - זעליג (אשתו) פייגע (בנים) מעכיל (קראו לו דער שווארצער)

יאסוביץ - יצחק אייזיק, (אשתו) חיה, (בנים) יוסף חיים אהרון הערש, זיגמונד אפרים, (בנות) עטיה, רייזיל, שרה פייגע.

יאסוביץ - אברהם (בת) בת - שבע.

יאסוביץ - משה (אשתו) שבע (הסבא של יצחק רייזמן)

יאסוביץ - אהרון, (אשתו) לאה (בנים) זעליג, משה. (משפחת ג'וס באוסטרליה)

יאסוביץ - שמואל חיים.

יאסוביץ - זאב.

יאסוביץ - שרגא פייוויל.

יאקוביץ - יהודה מאיר.

יענקלביץ - אייזיק.

כץ - צבי.

ליברמן - הרב מרדכי אהרון, (אשתו) (בנים) שלום, נפתלי הרצקה, חיים צבי, שלמה, אברהם, יעקב, (בנות) רחל-לאה, אסתר.

ליברמן - לוי.

ליבוביץ - ישראל.

ליבוביץ - אברהם

לזרוביץ - הערש בער (אשתו) רבקה, (בנים) מאיר יוסף, יהודה לייב, (בנות) קריינדיל, שרה פייגע, אסתר, מרים. (מאוליטקעס)

לזרוביץ - שלמה.

לזרוביץ - מרדכי.

לזרוביץ - אלעזר אלימלך.

מושקוביץ - אברהם יצחק, (קולבסובו)

מכלוביץ - נח (אשתו) פייגע, (בנים) עזריאל, מנדיל חיים, דניאל (בנות) אודיל, שרה, רבקה, חיה, מלכה.

מייערוביץ - גורג׳ (אשתו) (בנים) דוד.

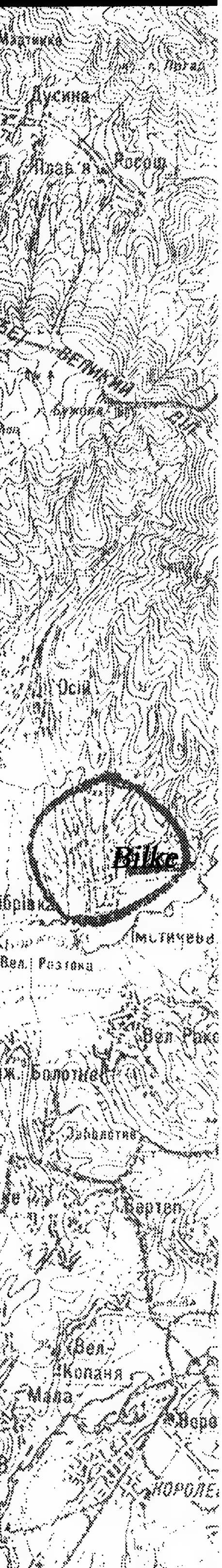
מרמלשטיין - לייב-יצחק יהודה (אשתו) ביילה, (בנים) אדוורד, ישראל, (בנות) מוגדה, (בקרמן) חנה, ווייאולט.

מנגלוביץ - מנדיל, וואלף.

מנגלוביץ - שמואל, (שמעלקע) אשתו ברכה, (בן) אברהם יעקב, (בנות) הענצ׳ה, מלכה, לאה.

מנגלוביץ - (בנות) רחל לאה.





ואלה אזכרה - 875

מנגלוביץ - פרץ.

מרמלשטיין - צבי.

מרקוביץ - ישראל.

מילגרם - הערש וואלף (אשתו)ביילה (בנים) דוד, אברהם, שמעון, (בת) פייגע.

נוימן - משה מאיר.

נוימן - יחיאל צבי - (מעכיל הערש) (אשתו) רוזה שושנה (כץ), (בנים) משה, יעקב, שמחה, פנחס, מרדכי, זאב, (וואלף) (בנות) גולדה, מלכה.

נוימן - מאיר (אשתו) פייגע, (בנים) אברהם, משה, (בת) העדי.

נוימן - ישראל (מקולבאסובו).

נוימן - זאב (מקולבאסובו).

נוימן - משה מאיר (מקולבאסובו)

סטרולוביץ - אהרון (אשתו) לאה (בת) חיה מלכה (מכרו ירקות.

עליאש - אליהו אייזיק, (אשתו) רבקה, (בנים) חיים הערש-צבי, ברוך, זיסה, קלמן, מיכאל, (בנות) טויבע, פאולה, פייגע.

עקשטיין - אהרון יעקב (אשתו) לאה, (בנים) יוסף חיים, איציק הערש, משה, יהושע, (בנות) הענטשע, בלומה.

עקשטיין - מאיר (אשתו השניה) לאה (אשתו הראשונה) שבע (בנים) משה, זולי, יעקב, (בנות) מאנצי, אלזה, קלארי, בורי, פעריל.

פרידמן - ר' משולם (אשתו) פייגע, (בנים) אברהם, פנחס, משה, יצחק אייזיק, יוסף מאיר, חיים בנימין, (בנות) חנה, ליבה, שרה, רחל, רבקה.

פרידמן - חיים אייזיק, (אשתו) ביילה מלכה (בנים) ישראל מאיר, יוסף, לוי. (בנות) ינטה לאה, רחל, אסתר מינדל, יוכבד, מרים.

פרידמן - זלמן (אשתו) גיזי (בנים) יהודה, צבי (בת) צוצו.

פרידמן - מאיר (אשתו) (בן) מנו (בת) אטיל.

פרידמן - יעקב (אשתו) ילה.

פרידמן - פנחס.

פיסיקוביץ - דוד צבי הכהן (אשתו) רבקה (מליקיווע).

פיסיקוביץ - יצחק אייזיק (אשתו) פייגע (בנים) שמחה, שמואל, ישראל, דוד צבי, (בת) טובה.

פלדמן - אברהם (אשתו) גולדה (בנים) יעקב, משה. אשת יעקב אלה. ילדיהם לואיזה, קטי, ולידי. הבת של משה, בורישקה - בינה.

פרקש - יוסף מאיר (אשתו) פייגע.

קאלעך - ר' יהודה לייבוש (אשתו) יוכבד (בנים) אליהו, ישעיה שלמה זלמן, דוד, מנחם מנדיל, אברהם, חיים, (בנות) שיינה רחל, שרה, אטיל.

קאהן - ר' מאיר (אשתו) רכיל (בנים) יעקב, יצחק צבי (בנות) מייטע, פייגע, פריידה - רבקה.

קליין - משה בנימין, (אשתו) גיטל (בנים) נוטיל, לייב וואלף, שמואל, (בנות) אטו, טובי, סוני.

קליין - אלעזר (אשתו) (בנים) יוסף וואלף (יוזי)

קליין - שמואל מאיר (אשתו)

קליין - שלום (אשתו)

קליין - אברהם יצחק.

קעניגסברג - ר' שמואל אלימלך (אשתו) (בנים) יעקב (המלמד ממיסטיצ'ב) (בנות) חנה.

קעניגסברג - (בנים) וואלי, יעקב, שלמה.

קעניגסברג - ישעיה (אשתו)

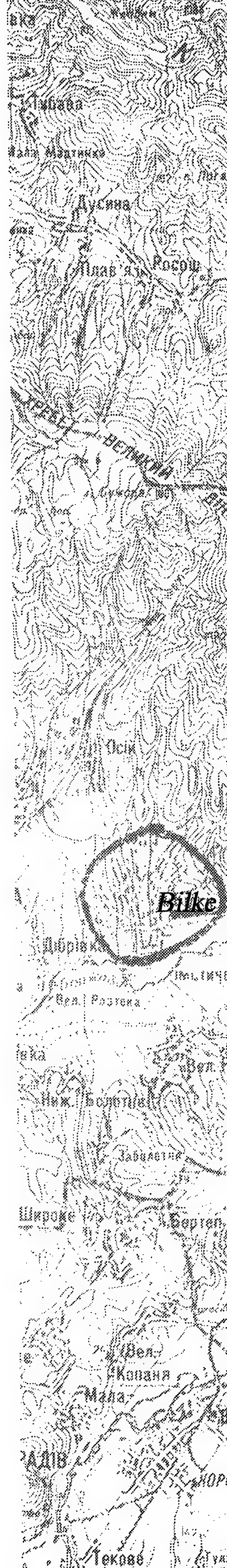
קעניגסברג - זעליג שמואל הערש.

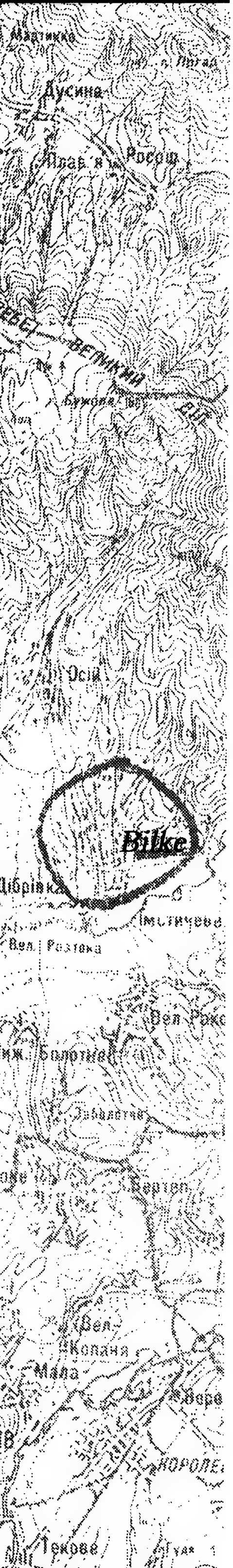
רוזנבאום - חיים אייזיק (היה ראש הקהל האחרון).

רייזמן - ר' דוד אהרן הלוי (אשתו) רחל (בנים) יצחק, יוסף צבי, מאיר, משה חיים, זעליג, (בנות) חוה מרים, פריידה, איידי, הענטשע, חיה.

רייז - שמואל אליעזר.

ראט - עזריאל (סרול) הערש.





ואלה אזכרה - 877

ראט - יוסף מאניש (בן) מקס.

רייגעווירטץ - אלעזר בן שבתי.

שטרן - ר' משה (אשתו) (בנים) פישל, יואל, דוד. (בנות) פריידה.

שטרן - פישל (אשתו) (בן) יואל.

שווימר - ר' נפתלי (אשתו) בריינה (בנים) ישראל יעקב, אליעזר, אברהם שמחה (בנות) מרים ושיינדל.

שלסינגר - יוסף (אשתו) (בנים) וואלי (בנות) מלכה.

שטיינברג - דוד אלטער (אשתו) (דוד של יצחק רייזמן)

שאיוביץ - גדליה.

שאיוביץ - פנחס.

שמעיוביץ - משה מרדכי.

שמילוביץ - צבי (אשתו) שרה (בנים) מנחם זאב, אליעזר, (בנות) טובה, פסלה.

רשימת יהודי קולבאסובו

נרשם ע"י אפרים קולב (יוסוביץ)

1. ר' שמואל לייב - בניו - יצחק (איציק) הערש, בעריל.
2. ר' זעליג מושקוביץ - בניו - יהודה הערש, יצחק (איציק), מרדכי.

ליהודה הערש - היה בן שמו יוסף ושלוש בנות, בת אחת שמה היה רוזה, ניצלה, עלתה לישראל, ונפטרה לפני 5 שנים.

3. שרה יענקלס - היו לה שתי בנות. הצעירה לאה היגרה לארה"ב בשנת 1936, והקימה שם משפחה. הבת הבכירה ביחד עם בעלה הערש וואלף וילדיהם גרו ביחד עם שרה יענקלס, כל המשפחה נספתה.
4. משה בנימין - היו להם מספר ילדים.
5. ר' אייזיק פייסיקוביץ - אשתו פאני, היה להם 4 בנים ובת. הבנים -

מענדיל חיים, דוד הערש, שמואל, שמחה. הבת - טובה. דוד הערש, שמחה וטובה ניצלו וחיים בארה"ב.

6. ר' אברהם אייזיק - ואשתו לא היו ילדים.

7. ליפה ולאה גרינשפן - היה להם מספר ילדים, כולם ניספו.

8. ר' לייב גולדשטיין - אשתו ומספר ילדים, כולם ניספו.

9. ר' משה ושבע יוסוביץ - (הסבא והסבתא של אפרים יוסוביץ).

10. ר' אברהם יוסוביץ - (הדוד של אפרים יוסוביץ) בנו היחיד יוסף חיים יוסוביץ עלה ארצה, חי בחולון. יש לו משפחה נאה 2 בנים ובת, וגם נכדים.

11. ר' זלמן לייב והנטשה אברהם - וילדיהם יוסף חיים, (היה כבר נשוי והיו לו ילדים כולם ניספו) בלומה, גם היתה נשואה והיה לה ילדים (כולם ניספו). מרים, ניצלה חיה בארה"ב יש לה משפחה, בנים ובנות, נכדים ונינים. רחל, אהרון, זעליג, (ניספו).

אליהו (אלי), ניצל, נשוי, חי בארה"ב יש לו בנים ובנות ונכדים.

מרדכי ניצל, עלה ארצה, חי בחולון יש לו בן ובת ונכדים.

שלמה ניצל, חי בארה"ב נשוי, יש לו ילדים ונכדים.

12. ר' יצחק אייזיק וחיה יוסוביץ - (משפחת אפרים קולב) היו להם 7 ילדים.

יוסף חיים - היה נשוי היו לו 5 ילדים (אף אחד לא ניצל)

אהרון הערש - נפטר בבילקה בשנת 1926, עטיה - נפטרה בבילקה בשנת 1935.

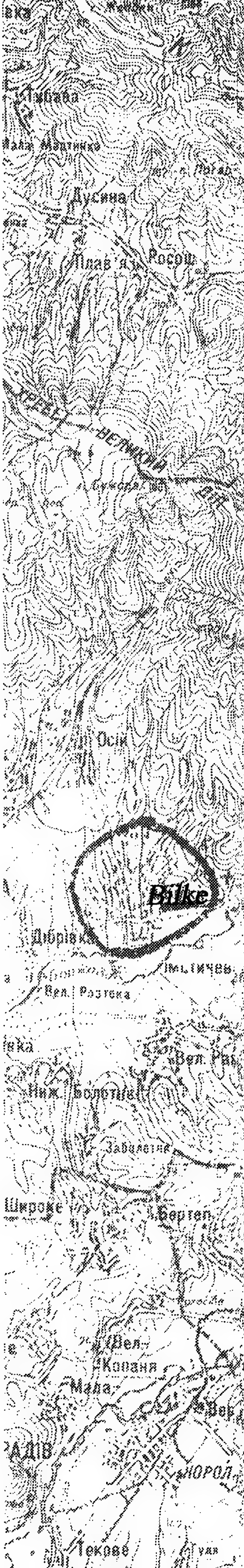
רחל - היתה נשואה היתה לה בת (לא ניצלו)

שרה פייגע - ניספתה.

אפרים - ניצל, התיישב בארה"ב יש לו בן ובת, בנו ואשתו וארבעת ילדיהם חיים בישראל ברחובות, הבת בעלה ובנם חיים בארה"ב, אפרים ואשתו עלו ארצה לפני 3 שנים.

זעליג - נפטר בבילקה בשנת 1938.

13. רוזה - היו לה 4 בנים ובת, כולם היו נשואים והיו להם ילדים (כולם ניספו)





ואלה אזכרה - 879

14. חיה לאה - לא ידוע הרבה על משפחה זו.

15. ר' יוסף שלעסינגר - היתה משפחה גדולה, אחד מהבנים היגר לארה"ב לפני המלחמה. בת אחת ניצלה וחיה בקנדה.

16. ר' שמואל הערש זיסוביץ - הבן יעקב שלמה ניצל, נשאר בבילקה עד שנת 1975, ואז היגר לארה"ב.

17. פעריל קעניגסברג - היה להם 4 בנים ובת. בן אחד ניצל וחי בארה"ב, נפטר שם לפני שנים אחדות.

18. ר' שלמה אליעזר נוימן -

19. ר' משה אליעזר - (חתן של ר' שלמה אליעזר נוימן) היה להם מספר ילדים (כולם ניספו).

20. ר' ישראל נוימן - (הבן של ר' אליעזר נוימן) היה להם מספר ילדים, בן אחד ניצל, עלה ארצה, וחי בישראל.

21. ר' ישראל יעקב יאקובוביץ - היה להם בן ובת. הבן חיים ניצל, חי בישראל. שם נפטר לפני שנים אחדות.

22. ר' אברהם שמחה שווימר - (משפחה של אליעזר שווימר)

23. ר' יעקב לעבוביץ -

24. מענדיל וואלף לעבוביץ - (בן של ר' יעקב לעבוביץ) היה להם מספר ילדים (כולם ניספו).

25. ר' זעליג בער ובײלה - היה להם 2 בנים, שניהם היגרו לארה"ב לפני המלחמה.

26. ר' מתתיהו (מאטיס) שמייאוביץ - היה להם 7 ילדים (כנראה כולם ניספו).

27. ר' יוסף הערש רייזמן - (הסבא של יצחק רייזמן).

28. ר' אליעזר - (גיס של יוסף הערש רייזמן).

29. לייב - הבן של ר' אליעזר היה להם 3 ילדים (כנראה כולם ניספו).

30. פרימט -

31. משה בנימין - (בן של פרימיט) היה נשוי עם הרבה ילדים (כנראה כולם

ניספו) שניים כבר היו נשואים עם ילדים.

32. מליק - (בת של פרימיט) היה לה 2 בנים שהיו כבר נשואים עם ילדים (כנראה כולם ניספו).

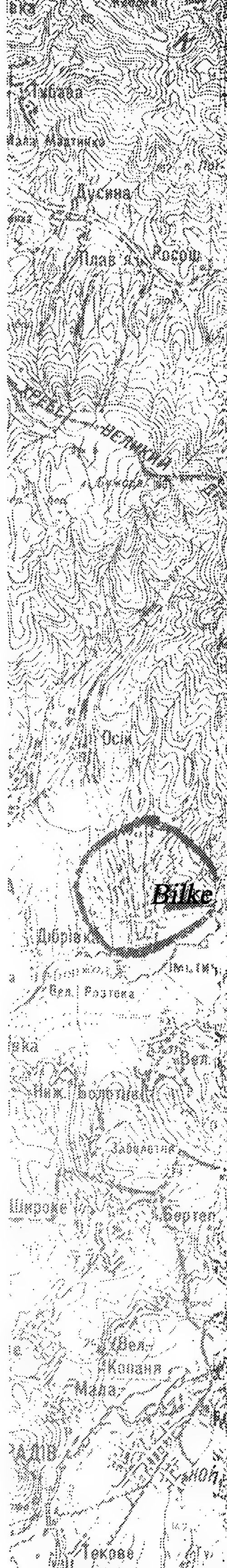
33. ר' נוח שימונוביץ - היה להם 2 בנות חנה וגולדה, 2 בנים זעליג ופליק, פליק ניצל, עלה ארצה חי בחולון ונפטר לפני שנים אחדות.

34. ר' מרדכי לזרוביץ - היו להם ילדים ונכדים - (כנראה שכולם ניספו).

35. ר' אליעזר מלך לזרוביץ - הם היו גרים בפרבר "אוליטקעס".

36. ר' הערש לזרוביץ

37. בפרבר "אוליטקעס" היו עוד כחמש משפחות.





רשימה מעודכנת
של יוצאי בילקה והסביבה בתפוצות

A LIST OF BILKER RESIDING IN THE U.S.A. & OTHER COUNTRIES

Dr. Moshe Avital (Lipschitz-Doft)
Mr. & Mrs. Sol Abraham
Irving Angerman
Sury Angerman
Armin Abraham
Saul Abrams
Samuel & Olga Abraham

Aaron & Rose Braverman
Lili Blaustein
Suri Berger
Martin Braun
Ruth Bohm (Josovic)
Maurice Berger
Sam Berger
Rose Koenigsberg (Berger)
Joshua Baldor
Eliyahu Braverman
Shalom & Chaya Brown (Lieberman)
Eliyahu Mayer Balaban
Magda Berkman
Mrs. Chana Bergman
Moshe Aharon Blassberger
Yechiel Michel Blassberger
Mrs. Manny Buchman
Walter Berger
Dr. Mordechai Barbash
Alex Baldor
Dr. Robert Blashka

Susan Cohen (Peltz-Zisowith)

Marika Darvas

Joshua Eckstein
Michael Eckstein
Jacob Eckstein
Zelio Eckstein
Suzette Edelman (Peck)

Joseph Friedman
Lewis Fridman
Mano Friedman
Mrs. Ethel Messinger - Friedman
Nicolaus Friedman
Dr. Norman Fiel

Mrs. Fanny Greenberger
Aline Grief (Bohm)
Israel Gedalowitz
Moshe Gedelof

David & Helen Heisler
Leo Heimowitz
Jack Heisler
Edward Heisler
Leona Hershkowic
Bella Hershenbaum

Aaron Hershkowitz
Frances Horenstein
Aaron E. Heisler
Simcha Yosef & Sara Honig (Balaban)

William Jacoby
Mr. & Mrs. Michael And Tuby Jacoby
Irving Jacoby
Al Jacoby
Helen & David Jacobs
Daniel Jacoby
Helen Jacoby

Dr. Ben Kirschenbaum
William Koenigsberg

Jack Koenigsberg
Jerry Koenigsberg
Allen Koenigsberg
Margaret Kraus
Sam Klein
Rose Koenigsberg (Berger)
Elza Keller
Jeffrey Krause
Jacob Koenigsberg
Georgette Klinger-eisenberg
Andrew Kron
Paula Klein (Elias)

Solomon Lipschitz
Mrs. Bertha Lipschitz
Mrs. Etu Lefkowitz
Joseph Lazarovic
Mrs. Reggie Leitman
Yehuda David Lieberman
Gary Loebnre
Rabby Yehuda & Gittel Lebovics

Mrs. Rose Moskowitz
Mr. & Aron Mauskopf
Lily Meier (Jacobs)
Sherley Mandel
Miksa Mechlowitz
Dr. Emerson Milligram
Jerry Mermel (Mermelstein)

Mr. & Mrs. Daniel & Goldie Peck
Leah Peltz
Al & Margaret Pack
Roz Preisler
Anna & David Pearlstein
Rozsi Piasek (Balaban)

Mrs. Adela Rosenbaum (Lipschitz-Doft)
Ely Reingewirtz
Max Roth

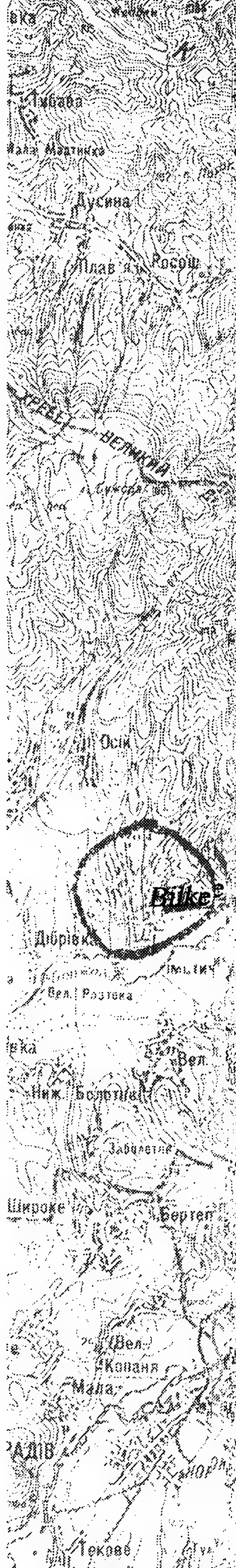
William Schlesinger
Mollie Stauber
Rivkah Shindler
Irmah Straus
Aaron Sage (Shayovic)
Joel Sykora
Seymour & Ruth Solomon
Doris Shaw
Mordechai & Sheva Schmilowitz (Goldberg)
Yitzchak & Frumit Gittel Stein (Balaban)

Mrs. Elsie Thaler
Mrs. Madeline Twersky
Dr. Daniel Teichman

Moshe Weiss
Gerald Waltz
Dr. Jerry Weisssman
Rhonda Wenner
Yolan Waltz
Solomon Wider
Feige Weiss (Elias)

Peter & Solly Joss (Josowitz)
Morris Joss

Arthur & Beatrice Zivic (Zisovich)
Rose Zalmanowitz
Zoya Zukerman





בס"ד

אלבום תמונות

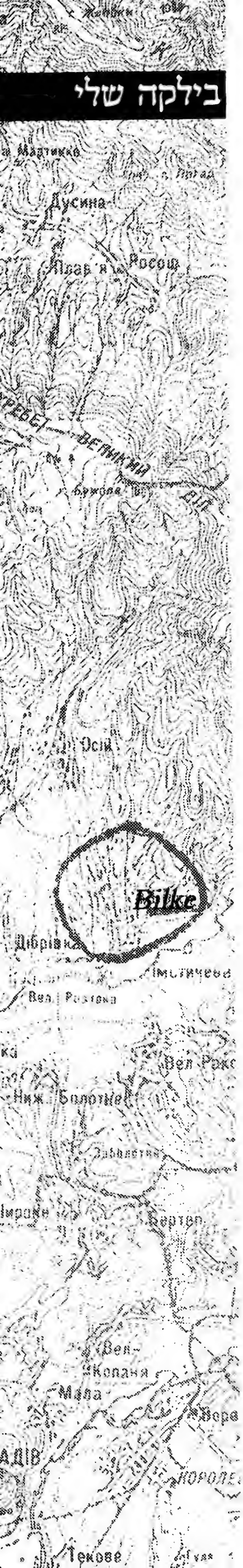
מיקירינו בבילקה בעבר ובהווה
בארץ ובתפוצות



בתמונה זו רואים את ד"ר משה אביטל (דאפט -
ליפשיץ) שצולם בניו-יורק בשנת 1967 בקבלו את
התואר דוקטור לספרות עברית בישיבה אוניברסיטה.

In this picture (115) we se Dr. Moshe
Avital (Doft - Lipschitz) taken in New
York in 1976 after he received his Ph.D in
Hebrew literature from Yeshiva University.







בתמונה הזו שצולמה בירושלים בשנת תרצ"ט 1939 רואים (מימין לשמאל) את שמואל צבי דאפט-ליפשיץ ז"ל בן ר' יהושע דאפט השוחט מבילקה ואת חיים קאלעך ז"ל הבן של ר' לייבוש הדיין מבילקה.

In this picture (106) which was taken in 1939 in Jerusalem, Israel, we see (from right to left) Samuel Tzvi (Hersh) Doft-Lipschitz, the son of Reb Yehoshua Doft, The Bilker "Shochet", and Chayim Kalech, the son of Reb Laibish, the "Dayan"- Judge of Bilke.



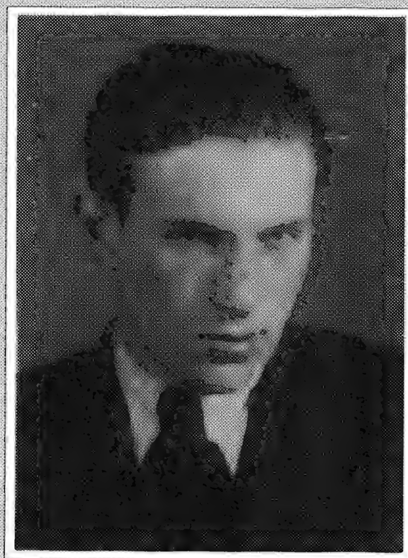
תמונה קבוצתית זו צולמה בירושלים בשנת ת"ש - 1940 ביום החתונה של שמואל צבי (הערש) דאפט-ליפשיץ. כל הנוכחים בתמונה הם בילקאים שעלו ארצה לפני מלחמת העולם השניה. (מימין לשמאל) יצחק (אייזיק) פרידמן בן ר' משולם פרידמן, שמואל יוסף דווידוביץ, קלמן (עליאש) - ירדני מראש פינה הבן של ר' אליהו אייזיק אליעש, בורי (בינה) (פלדמן) רוזנברג מקיבוץ שדה נחמיה נכדת ר' אברהם פלדמן, (מאחור במשקפיים) חיים צבי ליברמן בן הרב מרדכי ליברמן מבילקה, שמואל צבי (הערש) דאפט-ליפשיץ הבן של ר' יהושע דאפט השוחט מבילקה, (מאחור)חיים קאלעך הבן של לייבוש קאלעך הדיין מבילקה, אברהם (בומי) נוימן ואחיו משה נוימן בני ר' מאיר נוימן.

This picture (107) was taken in Jerusalem,Israel in 1940 0n the wedding day of Samuel Tzvi (Hersh) Doft- Lipschitz. All present in the picture made Aliyah to Israel before World War Two.

(From left to right) Yitzchak (Eisik) Friedman, the son of Reb Meshulam Friedman, Shmuel Yosef Davidovitz,Kalman(Eliash) Yardeni from Rosh Pinah, the son of Eliyahu Eisik, Bori (Binah) (Feldman) Rosenberg from Kibbutz Sdeh- Nechemyah, the granddaughter of Abraham Feldman, (in the background wearing glassses), Chayim Tzvi Liberman, the son of Rabbi Mordechai Lieberman, the Rabbi of Bilke, Shmuel Tzvi(Hersh) Doft- Lipsschitz, the son of Reb Yehoshua Doft, the shochet of Bilke, (in the rear) Chayim Kalech, the son of Reb Laibush Kalech, the dayan of Bilke - Judge, Abraham(Bumi) Neuman and his brother Moshe Neuman, the sons of Reb Meir Neuman.







בתמונה זו שצולמה בשנת תרצ"ח - 1938 בעיר ברנו צ'כיה אנו רואים את חיים קאלעך ז"ל הבן של ר' לייבוש קאלעך הדיין מבילקה.

In this picture (109) which was taken in B'rno, Czechoslovakia, in the year 1938 we see Chayim Kalech the son of Reb Laibush Kalech, the "Dayan" - Judge of Bilke.





עליה לקברו של בן עירנו הדגול ממייסדי ארגון יוצאי בילקה בישראל שמואל צבי דאפט-ליפשיץ ז״ל בירושלים תשט״ו העומדים ליד המצבה יצחק (אייזיק) פרידמן ז״ל, יואל שטרן, דוד שטרן ואליעזר שווימר







התמונה צולמה בתחנת הרכבת בבילקה ביום שלאה זיסוביץ היגרה לארה"ב ב-17 באוגוסט 1937. עומדים מימין לשמאל, אברהם זיסוביץ, רויזע ברגר, בלימה זיסוביץ, לאה זיסוביץ, יענטע זיסוביץ (יאקובוביץ) וליבה יעקובוביץ (האחות של יענטע).

was taken at the Bilke train station on August 17, 1939 - the day Leah Zisovic emigrated from Bilke to the U.S.A.
Standing from right to left: Abraham Zisovic, Rose Berger, Beatrice Zisovic, Yente Zisovic (Yakubovic), and Leah Yakubovic (Yente's sister)



התמונה צולמה בתחנת הרכבת בבילקה ביום שלאה זיסוביץ היגרה לארה״ב 17 באוגוסט 1937.
בתוך חלון הקרון למלעה: אברהם זיסוביץ, אשתו שרה זיסוביץ (שווימר מראקוביץ), לאה זיסוביץ.
עומדים לפני הקרון על הרציף (מימין לשמאל) רויזע ברגר, בלימה (ביצי) זיסוביץ, יענטע זיסוביץ.

was taken on August 17, 1937 at the Bilke train station on the day Leah Zisovic emigrated from Bilke to U.S.A.
Top row in the window of the train- from right to left - Abraham Zisovic, his wife Shari Zisovic (Schwimmer) from Rakovetz, and Leah Zisovic.
Standing on the platform below the train- from right to left: Rose Berger, Beatrice (Bitzi) Zisovic, and Yente Zisovic.

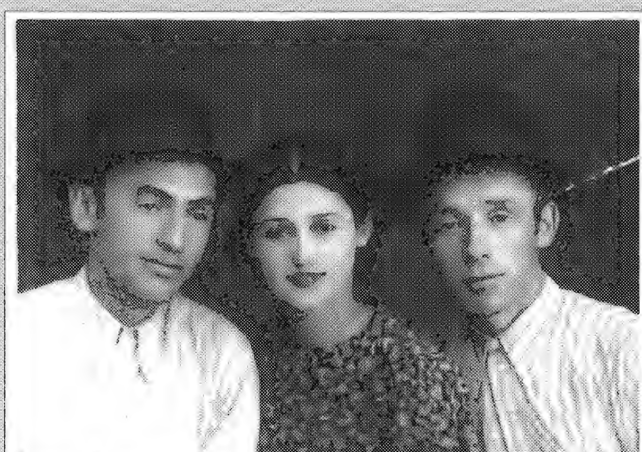






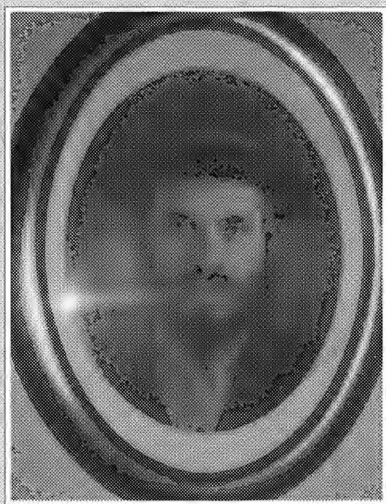
קלמן זיסוביץ, אשתו פאולה זיסוביץ, הבן שלמה והתינוק.

Kalman Zisovic, his wife, Paula Zisovic, their son Shlomo, and their baby.



התמונה צולמה או בבילקה או בראקוביץ ב18 לאוגוסט 1938.
מימין לשמאל: אברהם זיסוביץ, אשתו שרה שוימר מראקוביץ,
אברהם שוימר (אחיה) מראקוביץ.

This picture was taken either in Bilke or in Rakovetz on August 18, 1938.

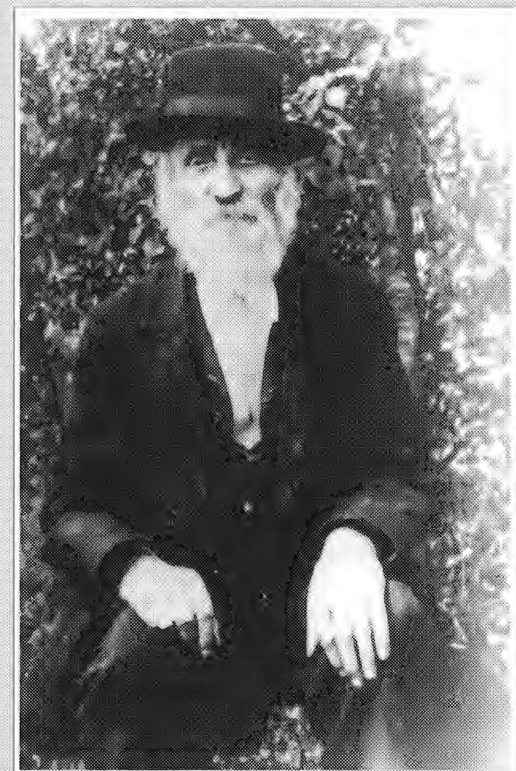


ר' דוד אהרן הלוי רייזמן (הי"ד)
היה השמש של קהילת בילקה גם טיפל במקוה, היה מטפל בבית הכנסת הגדול, היה מטפל בתנור הציבורי, והחמין לשבת, והיה מכין מצבות לנפטרים. הוא, אשתו ומשפחתו גורשו מבילקה באיסרו חג הפסח תש"ד - 1944 לגיטו בערעהובו ומשם בחודש מאי 1944 למחנה אושביץ. שם הוא ניספה בחודש סיון תש"ד - 1944. התמונה צולמה בשנות השלושים.

Reb David Aharon Reisman (may G-d take revenge for his death) (143)
He was the "Shamash" - sexton of the Bilker community. He operated the "Mikvah" - ritual bath, took care of the great synagogue, operated the community oven for chulent for the Sabbath, and engraved the "matzevoth" - gravestones - for the deceased. He, his wife and the entire family were deported to Ghetto Berehovo the day after passover 1944 and from there to Auschwitz. In May 1944 they perished. 3 children survived: their son Yitzchak, their daughters Ida and Hentche. This picture was taken in the 1930's.







בתמונה זו אנו רואים את ר׳ משה יוסוביץ מקולבאסאבו. הוא נפטר בבילקה בשנת 1933 ונקבר בבית הקברות היהודי בבילקה. אשתו שבע יוסוביץ ניספתה במחנה אושביץ בחדש סיון תש״ד - 1944.

In this picture (145) we see Reb Moshe Josovic from the suburb of Kulbasovo. He died in 1933 and was buried in the Jewish cemetery of Bilke. His wife Sheva Josovic died in Auschwitz with her family in May 1944.



תמונה זו של משפי פרידמן צולמה בבילקה בסוף שנות השלושים. יושבים
- ר׳ משולם פרידמן זצ״ל הי״ד אשתו מרת פייגע פרידמן ע״ה הי״ד.
עומדים מימין לשמאל - נכד הי״ד השם לא ידוע, הבן יוסף מאיר הי״ד,
הבת ליבה הי״ד, נכד הי״ד - השם לא ידוע, הבת רחל הי״ד.
ר׳ משולם פרידמן, רוב משפחתו גורשו מבילקה באוגוסט 1941 לקמיניץ
פודולסק באוקראינה ושם נרצחו ב28-29 באוגוסט תש״א הי״ד.

This picture of the friedman family was taken in Bilke in the late 1930's Seated are Reb Meshulam Friedman, his wife Fiege. Standing - from right to left : agrandson - name unknoan, a son - Yosef Meyer, a daughter - liba, a grandson - name unknown, a daughter Rachel. most of the Friedman family was deported from Bilke to Kamenets - Podolsk in the Ukraine in aug. 1944 and were murdered on 28-29 of aug. 1944.





בתמונה זו שצולמה בשנות השלושים (לא ידוע היכן צולמה) אנו רואים 4 נשים ומגלשה, (עומדת מצד ימין) היא אטיל קאלעך בת הזקונים של ר׳ לייבוש ויוכבד קאלעך (יתר שמות הנשים לא ידוע).

In this picture (94) (place unknown) which was taken in the 1930's we see four women and a slad. Standing on the right is Etel Kalech, the youngest daughter of Reb Leibish and Yocheved Kalech. The name of the other woman is unknown.



בתמונה זו שצולמה בשנות השלושים (במקום לא ידוע)
רואים קבוצת נשים בצד ימין של הגדר. ראשונה משמאל היא
אטיל קאלעך בת הזקונים של ר' לייבוש ויוכבד קאלעך
מבילקה. (מימינה) כנראה אשת מנחם מנדיל קאלעך (יתר
הנשים שמם לא ידוע) (מאחורי הגדר קבוצת גברים) הבחור
מאחורי אטיל (כנראה) הוא חיים קאלעך הבן הצעיר של ר'
לייבוש ויוכבד קאלעך בגיל צעיר (היתר שמותם לא ידוע).

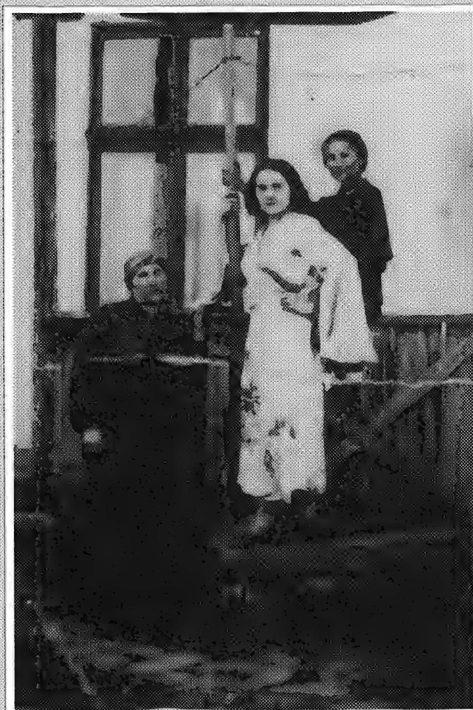
In this picture (95) which was taken in the 1930's (at an unknown place), we see a group of women (on the right side of the fence). From left to right we can identify Etel Kalech, the youngest daughter of Reb Leibish and Yocheved Kalech. Next to the right is standing (it seems) the wife of Mendil Kalech. The names of the other women are unknown. On the opposite side of fence we see a group of men. Immediatelybehind Etel (it seems) is Chayim Kalech (the youngest son of Reb Leibish and Yocheved Kalech). The names of the other men are unknown.





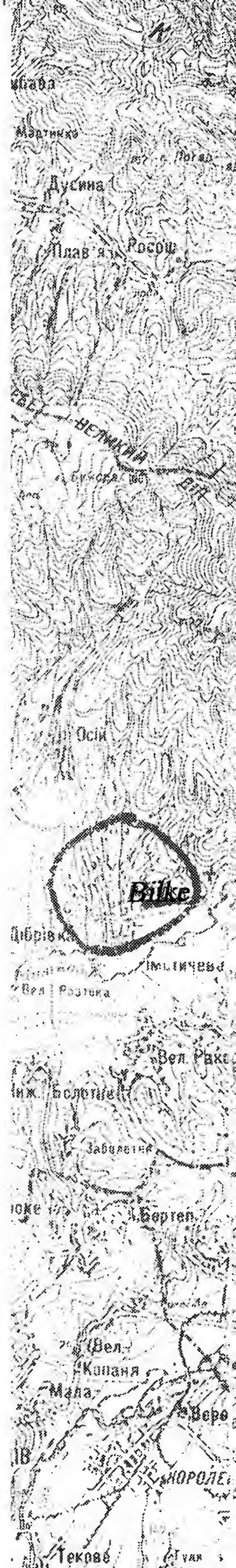
בתמונה זו אנו רואים את אטיל קאלעך הבת הצעירה של ר' לייבוש ויוכבד קאלעך מלובשת בתלבושת לאומית קארפטית (עם ילדה - שמה לא ידוע). התמונה כנראה צולמה בבילקה בשנות השלושים.

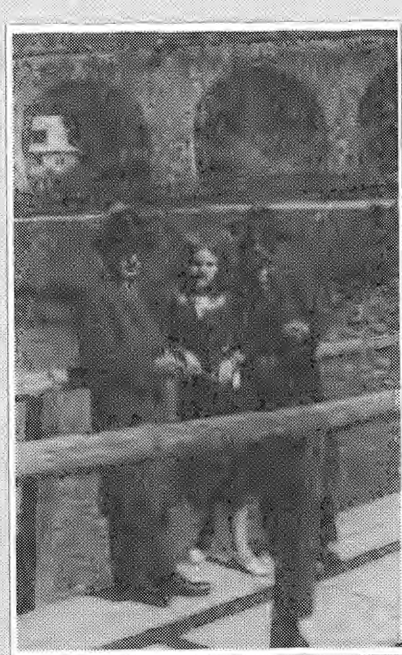
In this picture (96) , which it would appear was taken in Bilke in the 1930's, we see Etel Kalech , the youngest daughter of Reb Leibish and Yocheved Kalech in a Carpartian national garb (the name of the girl is not known).



בתמונה זו (שכנראה צולמה בבילקה) בשנות ה 30 אנו רואים
(באמצע) את אטיל קאלעך הבת הצעירה של ר' לייבוש ויוכבד
קאלעך. (משמאלה) כנראה אשת מנחם מנדיל. האשה
מאחוריה (לא ידוע מה שמה).

In this picture (97) which would appear to have been taken in Bilke in the 1930's, we see Etel Kalech, the youngest daughter of Reb Leibish and Yocheved Kalech (standing in the middle) .To her left would appear to be the wife of Mendil. The person standing in the background is unknown.





בתמונה זו שצולמה בשנות השלושים (המקום לא ידוע) אנו
רואים את אטיל קאלעך (באמצע) בת הזקונים של ר׳
לייבוש ויוכבד קאלעך (וכנראה 2 אחיה) (מימינה) מנחם
מנדיל קאלעך (עם זקן גדול) (ומשמאלה) חיים קאלעך בן
הזקונים (עם צמיחת זקן).

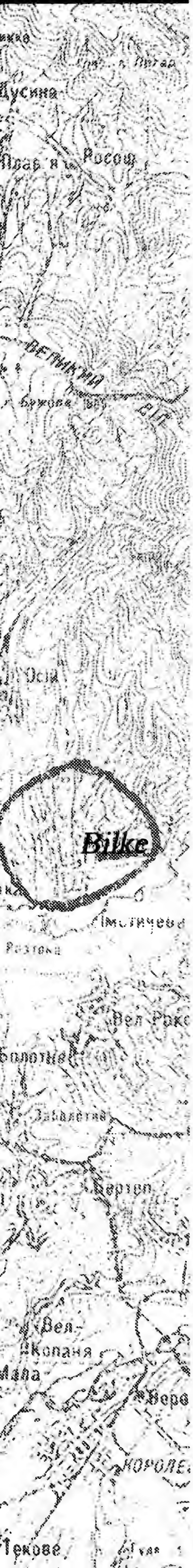
In this picture (93) (place unknown) we see standing in the middle Etel Kalech, the youngest daughter of Reb Leibish and Yocheved Kalech , Yochaved Kalech and what apears to be her brothers, on the right Mendil Kalech ,bearded, and on the left Chayim Kalech, the youngest son.



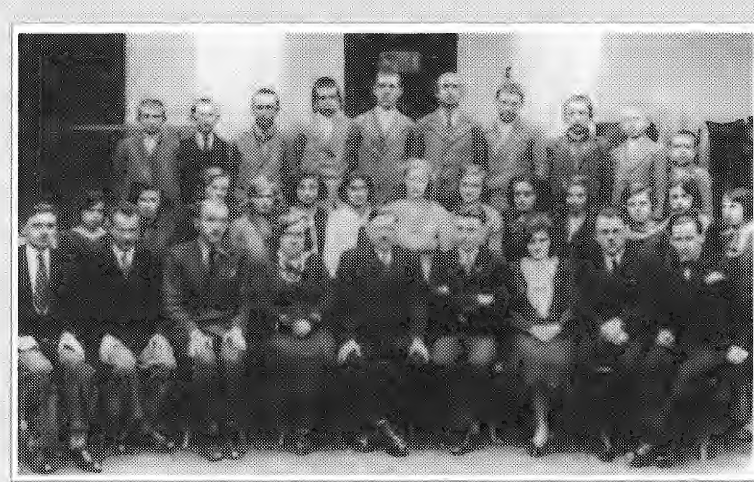
בתמונה הזו שצולמה בשנות ה 30 בבילקה אנו רואים הבנין של
משפחת ר' ליבוש קאלך הדיין. היו להם מספר חנויות. השלט
אומר האחים קאלעך. (מימין לשמאל) החנות הראשונה היתה
הבנק של משפחת קאלעך. הם בעצם יצגו את הג'וינט - הארגון
היהודי האמריקני. בכניסה לדלת של החנות השניה מימין כנראה
עומד מנחם מנדיל קאלעך הבן של ר' לייבוש. בחזית הבנין יש
ערמות חצץ כנראה אז תיקנו את הכביש.

In this picture (98) which was taken in Bilke in the 1930's we see the building of the Kalech family of Reb Leibish the "Dayan" -Judge of Bilke.
(From left to right) we see "The Jewish Credith Union" - a bank supported by the Kalech family, In the second store from the right we see what appears to be Mendil Kalech,the son of Reb Leibish. They owned various stores including an ice cream store, which was managed by Avraham - Avrumche ,another son of the Kalech family.





אלבום בילקה - 901



בתמונה זו שצולמה בשנת 1932 בבילקה, רואים כתת תלמידים יהודים
בבית הספר התיכון הציכי עם המנהל ומוריהם. (בשורה האחרונה,
בעמידה, משמאל לימין, הרביעי בשורה) הוא נחום אורי דאפט - ליפשיץ
(הי"ד) בן השוחט מבילקה בגיל חמש עשרה, (השישי משמאל) הוא אנפי
וויינגרטן (הי"ד) הבן של ר' יעקב וויינגרטן המורה והשוחט לשעבר.
(בשורה השניה, בעמידה, הראשונה מצד ימין) היא מרים איידל (מאני)
דאפט - ליפשיץ בת השוחט מבילקה בגיל 13. (יתר השמות לא ידועים)

This picture (154) which was taken in Bilke in the year 1932, we see a Czech public high school class with the principal and teachers. Standing in the back row - all boys - the 4th from left is Nachum Uri Doft-Lipschitz (Nuchu) the son of the Bilker shochet. The 6th from left is Anpy Weingarten, the son of Reb Yaakov Weingarten, a teacher and a former shochet. In the 2nd row, standing - all girls - the first from right to left is Miriam Adela (Many) Doft-Lipschitz, the daughter of the Bilker shochet.



בתמונה הזו שצולמה בשנת תרפ"ח - 1928 רואים כתות תלמידים בחזית
בית הספר העממי הציכי. רוב התלמידים היו יהודים. בשורה העומדת
קרוב לבנין מצד ימין עם החץ מעל הראש לילד מראה את נחום אורי
דאפט - ליפשיץ הי"ד - בן השוחט מבילקה. הגבר שעומד באותה השורה
הוא המנהל לעבורה ומצד השני של המעבר באותה השורה ליד הבנין
המורה סינקובה.

In this picture (121) which was taken in Bilke in 1928 we see public school students in front of their school. Most of these students were Jewish. In the first row standing near the windows where the arrow is pointing is Nachum Uri (Nutchu) Doft Lipschitz , the son of the Bilker Shochet. The gentlemen standing in the same row were the principal, Mr. Leborah and near him on the other side of the divide is the teacher Miss Sinkovah.







בתמונה זו, שצולמה אי שם בפולין או באוקראינה בשנת 1942, רואים קבוצת גברים יהודיים מרוסיה הקארפטית במחנה "גדודי עבודת הכפיה". על שרוול בגדיהם הם עונדים סרט מיוחד שמציין את שייכותם לגדודי עבודת הכפיה היהודיים (משמאל לימין בעמידה - רואים) את חיים אריה דאפט - ליפשיץ הבן של ר' יהושע השוחט מבילקה. (השלישי משמאל) את אברהם זיסוביץ הבן של שלמה ויענטע זיסוביץ - יאקובוביץ, (מימינו) את ר' אברהם פרידמן הבן של ר' משולם פרידמן (הי"ד). יתר השמות לא ידועים.

In this picture (114), which was taken in 1942 in Poland or the Ukraine, we see a group of Jewish men from Carpatia, who were conscripted by the Hungarians into the "forced labor battalions". They wore an arm band signifying these Jewish units.

The first (standing from left to right) is Chaim Leib Doft - Lipschitz, the son of Reb Yehoshua the Bilker shochet, (the 3rd from left is Avraham Zisovic, the son of Shlomo and Yente Zisovic - Yakubovic from Bilke. (To his right) is Avraham Friedman, the son of Reb Meshulam Friedman - May God take revenge on their deaths. The other names are unknown.



תמונה קבוצתית זו צולמה במונקאטש באוקטובר ת"ש 1940 ב"מחנה עבודת כפייה" - "מונקו טאבור". בתמונה רואים קבוצת יהודים מבילקה והסביבה. (משמאל לימין השורה הקדמית) חיים אריה (לייב) דאפט ליפשיץ הי"ד (בן השוחט מבילקה), ברוך עליאש הי"ד (הבן של אליהו אייזיק) אברומצ'ה קאלעך הי"ד (הבן של ר' לייבוש קאלעך הדיין מבילקה) יהודי נמוך קומה ממיסטיצ'ב (השם לא זכור) ישראל בער ברקוביץ הי"ד (הבן של אהרן הערש הסנדלר) (שורה שניה משמאל לימין) דוד הייסלר (הבן של שמואל הייסלר) נחמיה גדלוביץ הי"ד (הבן של משה גדלוביץ). (למעלה יושב על המעקה משמאל לימין) משה עקשטיין הי"ד (הבן של אהרן יעקב עקשטיין, האיש מימינו - השם לא ידוע.

This picture (150) of Bilker and vicinity was taken in Muckachevo in October 1940 in "Munko Tabor" - "Forced labor camp". (The front row left to right) Chayim Leib Doft-Lipschitz (the son of the Bilker Shochet, Avrumche Kalech (the son of Reb Leibush Kalech, the Bilker Dayan - Judge). Baruch Eliash (holding a cigarette) (the son of Eliyahu Eizik Eliash) (Ashort fellow from Misticev - name not known) Yisrael Ber Berkowitz (the son of Aaron Hersh Berkowitz, the shoe maker).

(2nd row from left to right) David Heisler (the son of Samuel Heisler - the only one of this group alive today), Nechemyah (happy) Gedalowitz (the son of Moshe Gedalowitz). Seated on the Porch is Moshe Eckstein (the son of Reb Aaron Yaakov Eckstein) (the person to his right, the name is unknown).







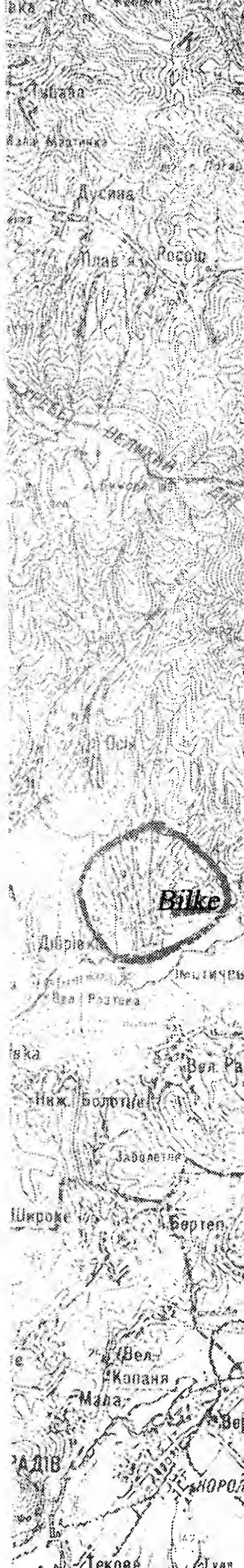
בתמונה זו אנו רואים קבוצת חיילים יהודיים בצבא הצ'כי בשנת 1944 בפולין, לפני ההתקפה על הגרמנים. שלמה דווידוביץ מבילקה יושב על האופנוע.

In this picture (63) which was taken in Poland in 1944, we see Shlomo Davidowitz of Bilke on a motorcycle with a group of Jewish soldiers in the Czech legion, which was recruited in Russia from Jewish survivors from the "forced labor camps". They participated in the offensive against the Germans and helped to liberate Czechoslovakia.



בתמונה זו אנו רואים את שלמה דווידוביץ ובנותיה מבילקה של
אחותו אסתר מלכה דווידוביץ - אברהם) מירה ותמי. התמונה צולמה
בטבעון ישראל בשנת 1964 בחצר הבית של אסתר מלכה.

In this picture (61) which was taken in Tivon Israel (in 1964). We, Shlomo Davidowitz with his two nieces, Mira and Tami (the daughters of Esther Malkah).





בתמונה זו אנו רואים את שמואל יוסף דווידוביץ מבילקה.
היגר לצרפת בשנות ה 30. נשלח ע"י הצרפתים למחנה הסגר
דרנסי בצרפת באוגוסט 1942, ומשם למזרח ארופה למחנות
השמדה. מאז לא שמעו עליו. (הי"ד) התמונה הזו צולמה
בצרפת בשנת 1941.

In this picture (78) which was taken in France in 1941 we see Shmuel Yosef Davidowitz from Bilke. He was deported by the French to the concentration camp Drancy in France, and from there in August 1942 to Eastern Europe to other concentration camps. Nobody knows what happened to him. May G-d take revenge for his death.



בתמונה זו שצולמה בא"י בשנת 1950, אנו רואים את אסתר
מלכה (דווידוביץ) אברהם (מבילקה) ובעלה חנן אברהם.

In this picture (69), which was taken in Israel in 1950, we see Esther Malkah (Davidowitz) Abraham from Bilke and her husband Chanan Abraham.







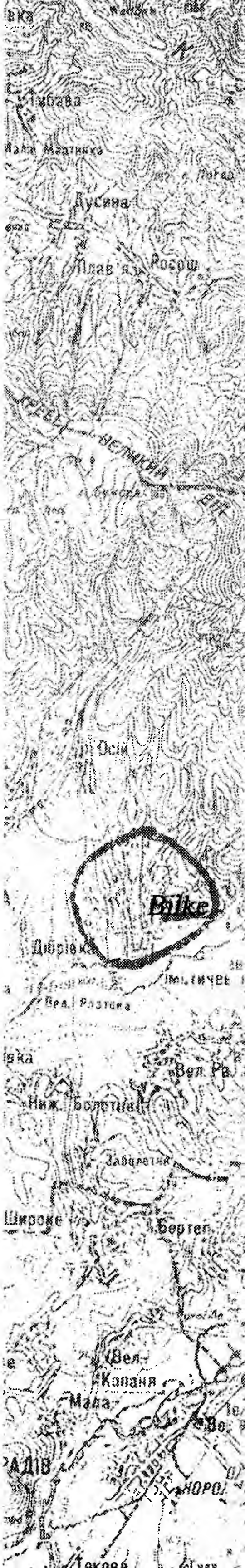
בתמונה זו אנו רואים את רבקה הולנדר (האמא של פייגע יאקובוביץ, גיטל קליין ולנקה גדלוביץ, והאחות של גדליה, יעקב, שמואל ויהושע גדלוביץ) מבילקה. תמונה זו צולמה בבילקה בשנת 1930.

In this picture (111) which was taken in Bilke in 1939 we see Mrs. Rivkah Hollander (the mother of Feige Jacubovic (Jacoby), Gittel Klein and Lenke Gedaylovic, the sister of Gedaliyah, Ya-akov , Shmuel and Yehoshua Gedaylovic.

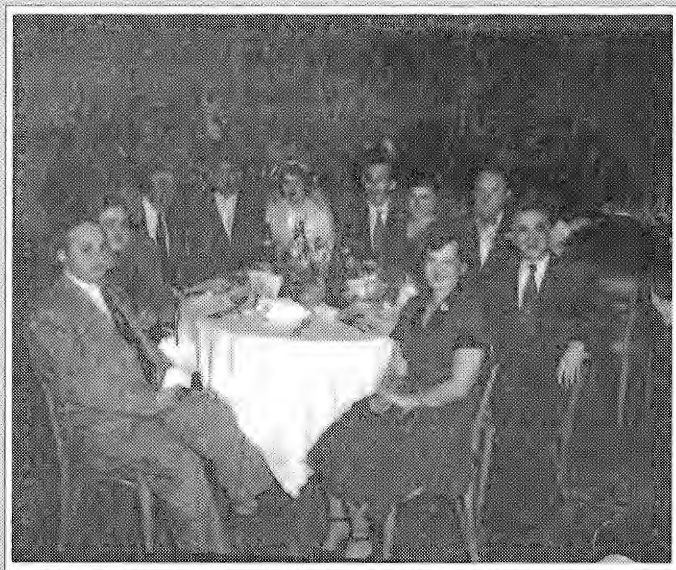


בתמונה זו אנו רואים את חזית הבית של משפחת משה אהרן ופייגע יאקובוביץ בבילקה. התמונה צולמה בשנת 1922. (עומדים מצד שמאל לימין) יהודה הערש ברגר מראקוביץ, משה אהרן יאקובוביץ, הבת יולן יאקובוביץ, פייגע יאקובוביץ, נוטיל יאקובוביץ (הבן), רבקה הולנדר, דוד אחד שבא מאמריקה, (השם הבא לא ידוע) לנקה ומשה גדלוביץ. (הילדים הקטנים)מאיר וגולדה יאקובוביץ והדדי גדלוביץ.

In this picture (112) which was taken in Bilke in 1922 in front of the house of the Jacubovic family we see the following (standing from left to right) Yehudah Hersh Berger from Racovic, Reb Moshe Aharon Jakubovic, Yolan ,his daughter, Mrs. Feige Jakubovic, their son Nutil, Mrs. Rivkah Hollander, an uncle from America, (the next person-name unknown) Lenke and Moshe Gedaylovic, (children standing) Mayer and Goldie Jacubovic and Heddy Gedaylovic.







בתמונה זו שצולמה בניו-יורק בשנת תשי"א - 1951 בחתונה של שלמה ישעיה דאפט - ליפשיץ בן השוחט מבילקה אנו רואים קבוצה בילקאית יושבים ליד שולחן. (מימין לשמאל) גב' נוטע יאקובי (אשת נוטע יאקובוביץ), נוטע יעקובי, שמואל קליין, הבן של ר' משה בנימין, טובי (קליין) יאקובי (בת ר' משה בנימין - אשת מאיר יאקובי), מאיר יאקובי (יאקובוביץ) הכלה, זלאטי ליפשיץ (הכלה של שלמה דאפט ליפשיץ), שלמה ישעיה דאפט ליפשיץ, החתן,(שני שמות הבאים לא ידועים), אטו (קליין) לפקוביץ (הבת של ר' משה בנימין), ומר לפקוביץ (בעלה של אטו)

In this picture (117) which was taken in New York in 1951 at the wedding of Solomon Lipshitz we see a group of Bilker seated at a table (from right to left), Mrs. Nat Jacoby ,Nat Jacoby (Jacobovitz) Samuel Klein , Tuby (Klein) , Jacoby (the wife of Michael Jacoby), Michael Jacoby (Jacobovitz) ,Zlaty Lipshitz (the bride of Solomon Lipschitz) Solomon Lipschitz, (next two persons unknown), Etu (Klein) Lefkowitz and Mr. Lefkowitz, Etu's husband. Looking on from the next table is Daniel Peck (Paisikovitch).



תמונה זו צולמה בארה"ב
מימין לשמאל: לאה (זיסוביץ) פעלץ ופייגע יאקובוביץ (יאקובי)

This picture was taken in the U.S.A.
From right to left: Leah (Zisovic) Peltz and Fanny Yakubovic (Jacoby).





ר׳ מעכיל יוסוביץ הנגר מבילקה הי״ד
התמונה צולמה לפני מלחמת העולם השניה ניספה בשואה.

Mr. Mechil Josovic, the carpenter (54). The picture was taken before the Second World War. He perished in the Holocaust.

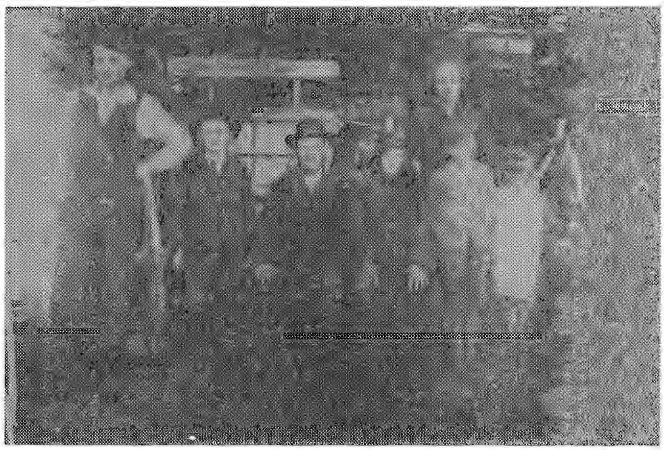


מאיר אייזיק יוסוביץ הי״ד
לובש בתמונה מדי הצבא הציכי כאשר שרת בצבא. התמונה
צולמה בשנות ה 30. נלקח למחנות עבודת כפייה. רגליו קפאו.
הגרמנים ירו בו.

Meir Eysik Josovic (53) in Czech uniform. The picture was taken in the 1930's. He was in various slave labor camps as a result of which his legs became frozen and he was thus consequently shot by the Germans.







משפחת בעריל בוהם הסנדלר מבילקה הי"ד התמונה צולמה לפני
השואה. יושבים בעריל ואשתו ביילה (ניספו בשואה) עומדים
משמאל לימין שמואל (ניספה) מענדי) ניצל חי בפילדלפיה ונשוי
לרות יוסוביץ הבת הגדולה געניסיה והילדה אסתר ניצלה חיה
בפלורידה.

The family of Beryl Bohm, the shoe maker (58) .The picture was taken before the Second World War. Seated - Beryl and his wife, Bayla both who perished in the Holocaust. Standing from left to right - Samuel (perished) Mendy (survived)lives in Philadelphia, Genesia, a little boy and Esther Little, a girl who survived and lives in Florida.



שלוש דורות של משפחת זעליג יוסוביץ הי״ד (קראו לו זעליג דער שווארצער, היה נשיא חברה קדישא) אשתו פייגע (ווייס) יושבת באמצע, זליג על ידה, הילדה הקטנה העומדת ביניהם היא רות יוסוביץ - בוהם - ניצלה - וחיה בפילדלפיה. שרה יוסוביץ ניצלה וגרה בקליוולנד (רובם ניספו)

Three generations of the Zelig and Feige Yosoyic the picture was taken breorr the 2 nd w.w. Ruth and Sara Yosovic surnaned Ruth lives in Philadelphia and Sara lives in Cleveland







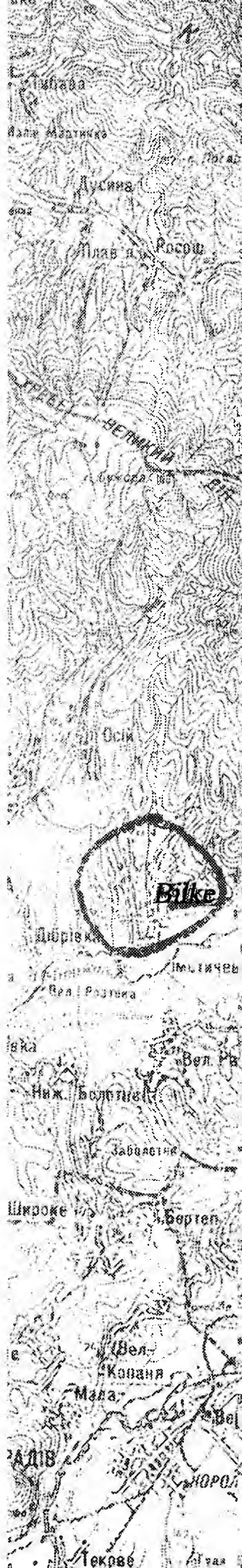
נחמן בוהם ומשפחתו הי"ד. הבן של בעריל הסנדלר עם אשתו בלומה.
בתמונה שצולמה לפני השואה. הבן העומד מצד ימין (שורה ב') מרדכי דוד
עלה ארצה בשנת 1932. הילדה הקטנה היושבת באמצע בין האב והאם חיה,
ניצלה, עלתה לישראל שמה חיה עופר. היתר כולם ניספו בשואה.

The family of Nachmun Bohm (56) The son of Beryl Bohm, the shoemaker, with his wife, Blima and their children. The picture was taken before the Second World War. The son standing on the right (second row), Mordechai David settled in Israel in 1932. The little girl sitting between her father and mother survived and lives in Israel. Her name is Chaya Ofer.All the others perished in the Holocaust.

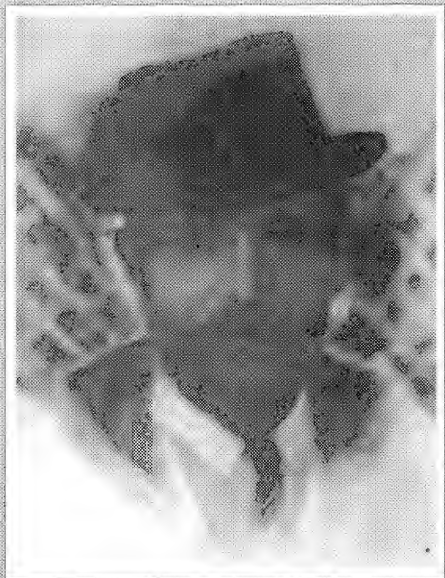


שמואל בוהם מבילקה - גר בביתו של אייזיק קוסיס. התמונה צולמה
לפני השואה ניספה במחנה בולקנהיים בסתיו בשנת 1944 - תש"ד

Samuel Bohm of Bilke (55) Lived in the house of Eisic Kuses. He perished in Bolkenheim concentration camp in the fall of 1944.







בתמונה זו אנו רואים את ר' מאיר עקשטיין בגיל צעיר. הוא
ניספה במחנה אושביץ ביחד עם אשתו לאה וביתו פעריל (הי"ד)
בחדש סיון תש"ד - 1944.

In this picture (66) we see Reb Meir Eckstein of Bilke at a younger age. He and his wife Leah and their daughter Pearl died in Auschwitz in May 1944. May G-d take revenge for their deaths.



בתמונה זו אנו רואים את שבע (דווידוביץ) עקשטיין ע"ה אשת ר' מאיר עקשטיין - הראשונה, מבילקה. היא נפטרה בבילקה ונקברה בבית הקברות בבילקה.

In this picture (65) we see Mrs. Cili (Davidowitz) Eckstein, the first wife of Reb Meir Eckstein. She died in Bilke and was buried in the Jewish cemetary of Bilke.





בתמונה זו אנו רואים את שרה מלכה (מונצי) עקשטיין בת
ר' מאיר עקשטיין מבילקה. התמונה צולמה אחרי
המלחמה בשנת 1946.

In this picture (67) we see Nanci Eckstein, the daughter of Reb Meir Eckstein of Bilke. The picture was taken in 1946.



בתמונה זו אנו רואים (משמאל לימין) את שלמה דווידוביץ
מבילקה, לבוש מדי הצבא הצ׳כי, עם עוד 2 חיילים יהודים
מסביבתנו. הוא שרת בלגיון הצ׳כי שהתארגן ברוסיה ונלחם נגד
הגרמנים בכיבוש צ׳כוסלובקיה. התמונה צולמה במרץ 1945.

(79) In this picture which was taken in March 1945 we see (from left to right) Shlomo Davidovitz from Bilke (with two other soldiers in the Czech army from Carpitia). Shlomo Volunteerd to the "Czech Legion" which was organized in Russia towards the end of the war and took part in the offensive against the Germans and helped free Czechoslovakia.







בתמונה זו אנו רואים (משמאל לימין) את משה עקשטיין (בן ר' מאיר), אחותו מונצי עקשטיין - דווידוביץ (ע"ה), שלמה דווידוביץ (בעלה של מונצי), אלזו (עקשטיין) ברבש (הבת של ר' מאיר עקשטיין מבילקה) (האחרון בשורה חייל יהודי בצבא הצ'כי - השם לא ידוע). התמונה צולמה בפריז בספטמבר 1945.

In this picture (77) which was taken in Paris in September 1945 we see (from left to right) Moshe Eckstein , the son of Reb Meir, Monci Ekstein-Davidowitz, the daughter of Reb Meir and wife of Shlomo Davidowitz, Shlomo Davidowitz, Elza (Ekstein)-Barbash , the daughter of Reb Meir of Bilke and an unknown Jewish soldier in the Czech army.



בתמונה זו אנו רואים את בלומה (בורי) (עקשטיין)
ויזמן (ע״ה) בת ר׳ מאיר עקשטיין מבילקה, בעלה ד״ר
דוד וויזמן וילדיהם גציל חיים ושיינדיל. התמונה
צולמה בארה״ב בשנת 1946. היא נפטרה בניו-יורק.

In this picture (76) which was taken in the U.S.A. in 1946 we see Bori (Eckstein) Weissman from Bilke with her husband Dr. David Weissman and their children, Jerry and Sandra.





בתמונה זו אנו רואים את מאיר ע"ה, הבן של שלמה ומונצי דווידוביץ מבילקה. הוא היה אז בן אחד עשר חודש.

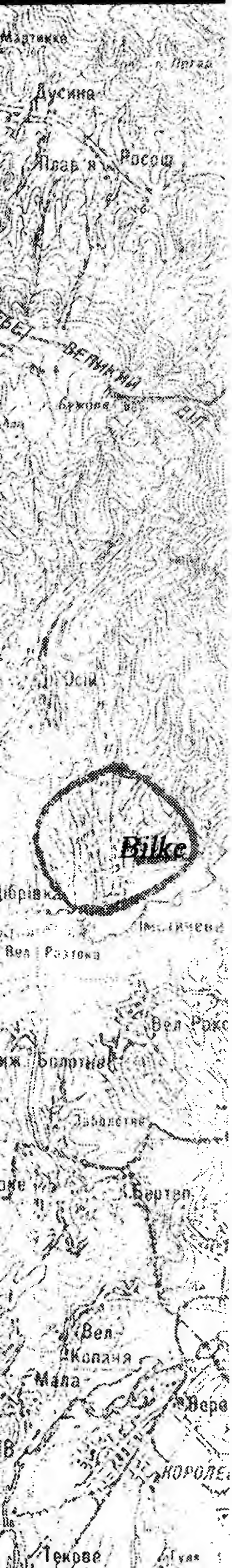
In this picture (74) we see Meir, at age 11 months, the son of Shlomo and Mancy Davidowitz from Bilke.



בתמונה זו - שצולמה בברונקס ניו-יורק בשנת 1952 - אנו רואים (מימין לשמאל) את מונצי עקשטיין - דווידוביץ, את בעלה שלמה דווידוביץ ואת מוגדה מערמעלשטיין כולם ניצולי בילקה.

In this picture (72) which was taken in the Bronx, New York in 1952, we see, from right to left, Mancy Eckstein-Davidowitz, her husband, Shlomo Davidowitz and Mogda Mermelstein, all who originated from Bilke.

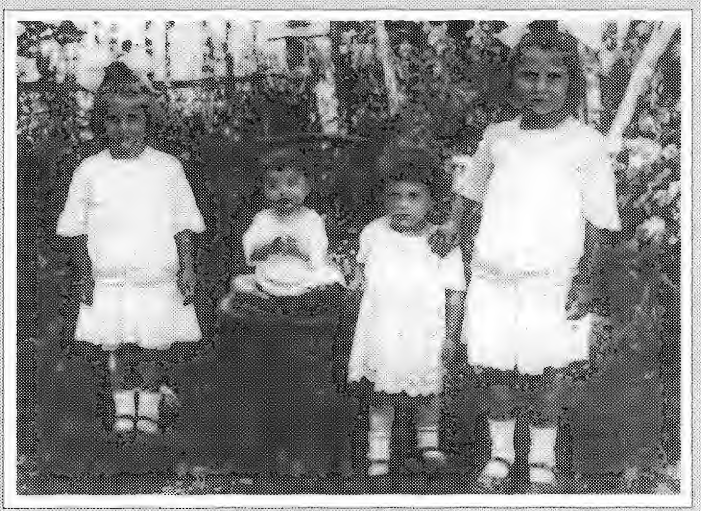






בתמונה זו - שצולמה בברונקס ניו-יורק בשנות הששים - אנו רואים את מונצי עקשטיין - דווידוביץ (הבת של ר' מאיר עקשטיין) ואת מנחם קליין (הבן של ה קליינקע) מבילקה ורעייתו אריקה.

In this picture (71) which was taken in the Bronx, New York in the 1960's, we see Mancy Eckstein-Davidowitz, the daughter of Reb Meir Eckstein, Menachem Klein, the son of the Kleinkeh, from Bilke and his wife, Erica.

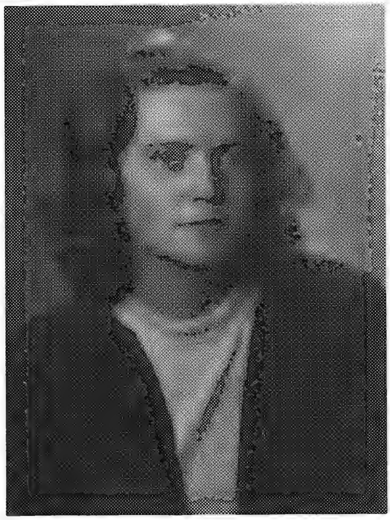


בתמונה זו אנו רואים ארבע בנות של ר׳ מאיר עקשטיין
מבילקה. התמונה צולמה בשנת 1920. (מימין לשמאל) קלארי,
מונצי, אילנקו (שנפטרה בבילקה בגיל צעיר) ובורי.

In this picture (70), which was taken in Bilke in 1920 we see four daughters of Reb Meir Eckstein (from right to left) Clary, Mancy, Ilanka (who died in Bilke at a young age) and Bori.







בתמונה זו אנו רואים את חיה אסתר (אלזה) עקשטיין - הבת של ר' מאיר עקשטיין מבילקה. התמונה צולמה בציכיה בינואר 1946.

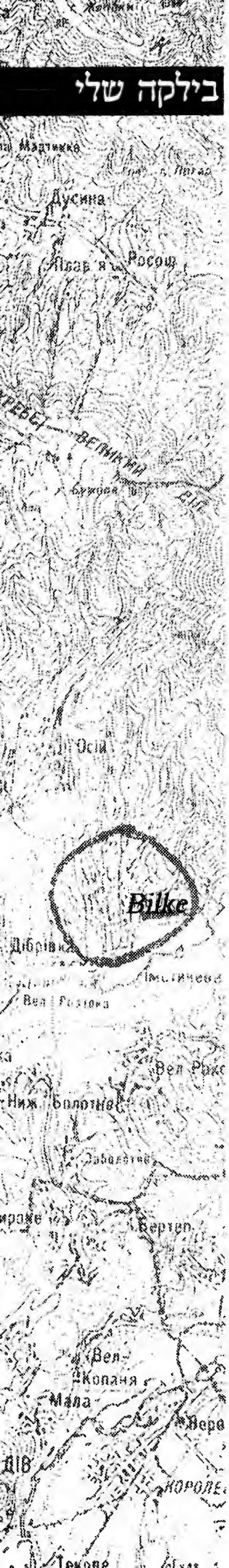
In this picture (64) which was taken in Czechoslovakia in January 1946 we see Elza Eckstein, the daughter of Reb Meir Eckstein.



בתמונה הזו - שצולמה בישראל בשנת 1951 - אנו רואים את
אלזה (עקשטיין) ברבש (הבת של ר' מאיר עקשטיין) מבילקה,
בעלה ד"ר מרדכי ברבש ובנם אבינועם (יש להם גם בת בשם ענת).

In this picture (68) which was taken in Israel in 1951, we see Elza (Eckstein) Barbash (the daughter of Reb Meir Eckstein) from Bilke, her husband Dr. Mark Barbash and their son Avinoam (they have a daughter Anat).





אלבום בילקה - 931



בתמונה זו אנו רואים את זולי עקשטיין (בן ר' מאיר) אשתו מוגדה ושתי בנותיהם אביבה ואיבונה. התמונה צולמה בקרקס וונזואלה בשנת 1952. זולי עקשטיין עבר את השואה והיגר אחרי המלחמה לוונזואלה.

In this picture (60) which was taken in Caracus, Venezuela in 1952, we see Zoli Eckstein (the son of Reb Meir Eckstein, his wife Mogda and their two daughters, Vivvia and Ivonna. Zoli settled in Caracus , Venezuela after the Second World War.



משפחת ר' פייווייל ואסתר ווייס הי"ד
התמונה צולמה לפני השואה. יושבים (שורה א') ר' פייווייל ווייס, הבן
ישראל (ניצל) חי בישראל, אסתר ווייס (האשה). עומדים (שורה ב')
לייב (הבן) גיטעל אשתו כל היתר נספו בשואה.

The family of Feivel Weiss (52) Seated is Feivel Weiss and Esther, his wife. Standing in the middle is their son who survived and now lives in Israel. Standing in the second row - Leib (son) , Gitel, his wife, both who perished.







בתמונה זו שצולמה בשנת 1935 בבילקה אנו רואים (יושבים מימין לשמאל) ר'
חיים אייזיק ואשתו ביילה מלכה פרידמן. ילדה שעומדת מאחריהם היא הבת
יענטע, האב מחזיק את הבת אסתר מינדיל, האם מחזיקה את הילד מאיר.
(יושבים על הרצפה מימין לשמאל הבן יוסף, הבת יטו והבן לוי) רק יוסף, לוי
ויטו ניצלו כל יתר המשפחה ניספתה באושוויץ במאי תש"ד 1944.

In this picture (166) which was taken in Bilke in 1935 we see (seated from right to left) Chayim Eisik and his wife Bayla Malka Friedman, the girl standing in back of them is their daughter Yente, Mr, Chayim Eizik Friedman is holding their daughter Esther Mindil, Mrs. Bayla Makka friedman is holding their son Meyer.
(Seated on the floor from right to left) is the son Joseph, the daughter Yittu and the son Levy. Only Joseph, Yittu and Levy survived. The rest of the family died in Auschwitz in May 1994.



תמונות משפחת חיים אייזיק פרידמן
התמונה הזו צולמה בשנת 1930 בבילקה. האישה היושבת היא ביילה מלכה פרידמן (אשת חיים אייזיק), (מימין לשמאל הילדים) יוסף אסתר מנדי ולוי (יוסף ולוי ניצלו) האמא ואסתר מינדי ניספו באושוויץ במאי תש״ד.

In this picture (165) which was taken in 1930, we see Mrs. Baila Malka Friedman (the wife of Chayim Eisik). (From right to left the children) Joseph, Esther Mindi, Levy (Joseph and Levy survived), Baila Malka and her daughter Esther Mindy died in Auschwitz in May 1944.



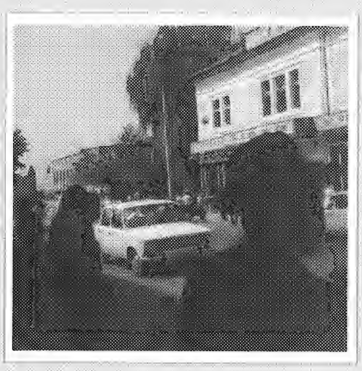




בתמונה זו - שצולמה בבילקה בשנת 1938 - אנו רואים בחצר
הקואפטרטיב של מחלבת ה״איקא״ - אידישע קאלאניזאציע
ארגאניזציע - תערוכה של פרות. (לפני הפרה עומד) לואי אונגער
נשיא ״איקא״ (מצד שמאל מאחורי הפרה) ר׳ אייזיק פייסיקוביץ
מבילקה,, (וקרוב לבית מאחור) ר׳ שמואל הייסלר).

In this picture (75) which was taken in Bilke in 1938 in the yard of the "Yika" milk co-operative we see a display of cows. In front of the cow stands Mr. Lewis Unger, wearing a coat, the president of "Yika". At the extreme left behind the cow is Reb Eisik Peisikovic; at the back, closer to the house, is Reb Shmuel Heisler.





שתי תמונות אלו צולמו בבילקה בשנת תש"נ - 1990 ע"י שלמה ישעיה דאפט - ליפשיץ (הבן של השוחט מבילקה). כאן רואים באמצע הרחוב הראשי את שלמה ישעיה דאפט ליפשיץ ואשתו זלאטי צועדים ברחוב. הבנינים הם שורת חנויות המרכז המסחרי, בבילקה. פעם קראו לחנויות האלה הונדיוי.

These two pictures (136) were taken in Bilke in 1990 by Solomon Doft Lipschitz (the son of the Bilker Shochet). Here we see Solomon Doft Lipschitz and his wife Zlaty walking in the street. The Buildings are a row of stores in the business section in the center town These stores were called the "Honday".







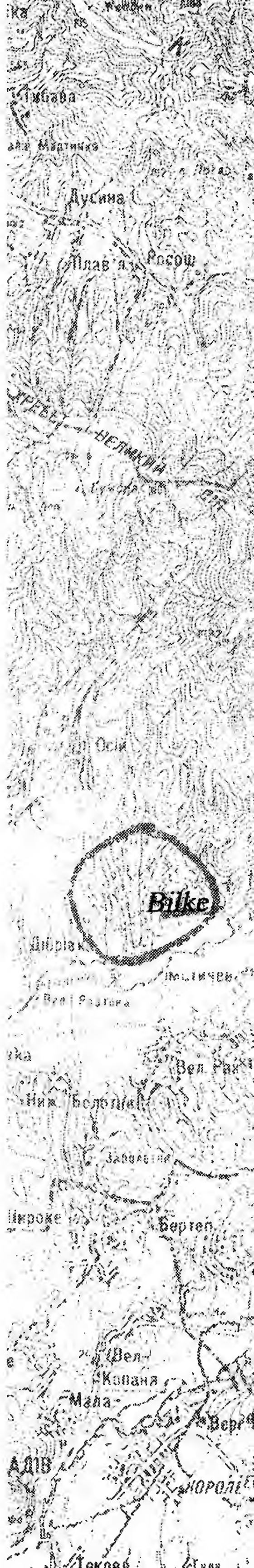
תמונה זו צולמה בבילקה בשנת תש"נ - 1990 ע"י שלמה ישעיה דאפט -
ליפשיץ (הבן של השוחט מבילקה). כאן רואים את שלמה ישעיה דאפט -
ליפשיץ עומד ליד בית הרב מבילקה הרב נפתלי צבי זצ"ל הי"ד.

This picture (137) was taken in Bilke in 1990 by Solomon Doft-Lipschitz (the son of the Bilker Shochet). Here we see Solomon Doft-Lipschitz standing in front of the Bilker Rabbi's house (Rabbi Naftali Tzvi Weiss) (may G-d take revenge for his death).



תמונה זו צולמה ע"י שלמה ישעיה דאפט - ליפשיץ (הבן של השוחט
מבילקה) בשנת תש"נ - 1990. כאן רואים את הרחוב הראשי שחוצה את
בילקה ואת בנין הכנסיה הגדולה שעמדה מול השוק של בילקה.

This picture was taken in Bilke in 1990 by Solomon Doft-Lipschitz (the son of the Bilker Shochet). We see here the main road in Bilke. The structure is the big church located opposite the market place.

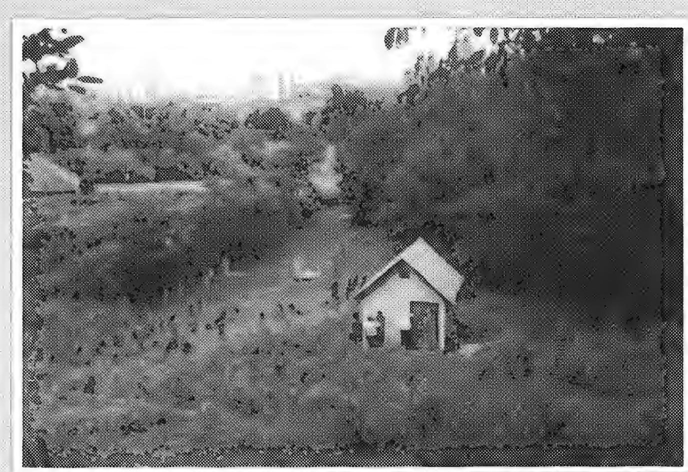






בית הקברות היהודי באורשאווא האוהל הוא של ר׳ שבתי ליפשיץ זצ״ל הדיין של אורשאווא וכל הגליל. התמונה צולמה בשנת 1996. הסבא של פעריל ליפשיץ אשת השוחט בבילקה.

(86) The Jewish cemetery of Orshava. In the background is the "Ohel" of Rabbi Shabsi Lipschitz, the "Dayan" -Judge of Orshand vicinity and grandfather of Pearl Lipschitz, the shochet's wife. The picture was taken in 1996.



תמונה זו צולמה בשנת תשנ"א 1991 בבית הקברות היהודי באורשאווא ע"י יעקב יצחק ליפשיץ -(נכד) של ר' שבתי ליפשיץ זצ"ל. בתמונה רואים את בית הקברות היהודי באורשאווא. באמצע נמצא (בית) האוהל של הרב שבתי ליפשיץ הדיין ורעייתו העניא מאליא ז"ל.

This picture (139) was taken in the Jewish cemetery of Irshava in 1991. In the center of the cemetery we see (a little house like) the "ohel" (Mausileum) of Rabbi Shabsai Lipschitz, the "Dayan" - Jewish Judge of Irshava and vicinity and his wife Henyah Maalyah.







בתמונה הזו רואים את בית הקברות היהודי בבילקה מוזנח מלא עשבים,
ובנין קטן, זהו "האוהל" שהוקם מחדש על קברו של הרב ר' אברהם
ליפשיץ זצ"ל ורעייתו רחל יוטע. התמונה הזו צולמה בשנת תשנ"א - 1991
ע"י יעקב יצחק ליפשיץ, נכד ר' אברהם ורכיל יוטע ליפשיץ.

In this picture (138) we see the Jewish cemetery of Bilke overgrown and neglected. We also see the "ohel" - mausileum of Rabbi Abraham Lipschitz and his wife Rachel Yitte which was rebuilt in 1991. The picture was taken in 1991 by Eugene Lipschitz, a grandson of Rabbi Abraham Lipschitz.

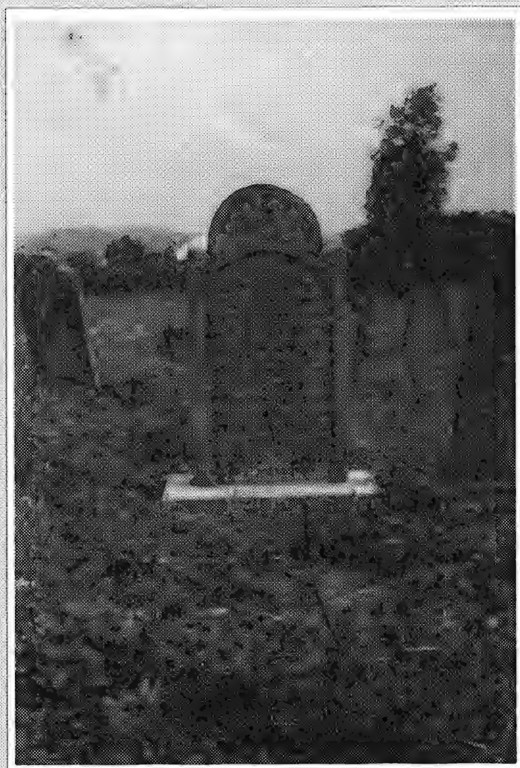


תמונה זו צולמה בבית הקברות היהודי בבילקה בשנת 1990 - תש״נ. ע״י
שלמה ישעיה דאפט - ליפשיץ הבן של השוחט מבילקה.

This picture (135) was taken in the Jewish cemetery of Bilke in the year 1990 by Solomon Doft-Lipschitz, the son of the Bilker Shochet.







תמונה זו צולמה בבית הקברות היהודי בבילקה ע״י שלמה ישעיה דאפט - ליפשיץ (בן השוחט בבילקה) בשנת תש״נ - 1990. מצבתו של הדיין ר׳ יהודא לייביש נפטר בג׳ ניסן תרצ״ו

This picture (132) was taken in the Jewish cemetery of Bilke in 1990 by Solomon Lipschitz (the son of the Bilker Shochet). Here we see the "Matzevah" monument of Rabbi Yehudah Leibush Kalech the Dayan - Jewish judge of Bilke. He died on the 3rd day of Nissan 1936.



תמונה זו צולמה בבית הקברות היהודי בבילקה בשנת תש״נ - 1990 ע״י
שלמה ישעיה דאפט - ליפשיץ (הבן של השוחט מבילקה. בתמונה רואים
את המצבה של ר׳ אהרון יעקב עקשטיין ע״ה שנפטר בבילקה בכ״ה טבת
תש״ג - 1943.

This picture (134) was taken in the Jewish cemetery of Bilke in 1990 by Solomon Doft-Lipschitz (the son of the Bilker Shochet). Here we see the "Matzevah" - monument of Reb Aaron Yaakov Eckstein who died in Bilke on the 25th day of Tevet 1943.







תמונה זו צולמה בבית הקברות היהודי בבילקה ע״י שלמה ישעיה דאפט - ליפשיץ (בן השוחט בבילקה) בשנת תש״נ - 1990.

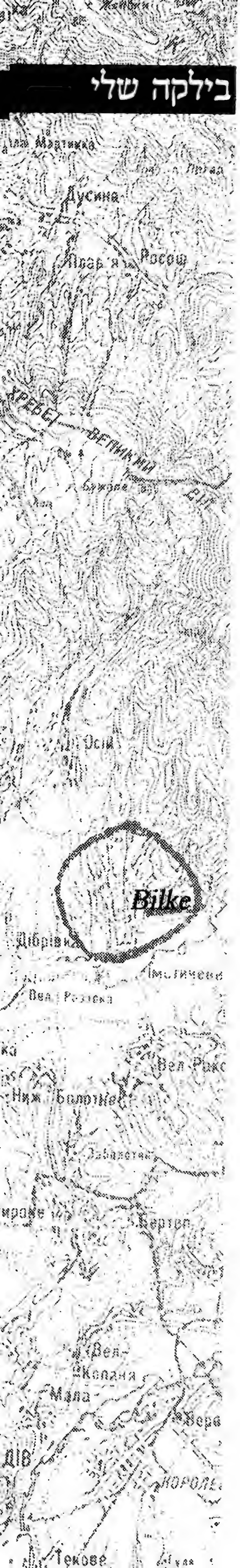
This picture (131) was taken in the Jewish cemetery of Bilke in 1990. Solomon Doft-Lipschitz (in the middle) His son Yehoshua (on his right) and Chaim Leib his 2nd son (on his left) are reciting the Psalms at the graves of Rabbi Abraham and Rachel Yitte Lipschitz their grand and great grand parents. On the side standing (in white shirts) Mr. Katz from Irshava, to his left Mr. Eisik Shayowitz from Bilke. The "Ohel" (Mausileum) which was erected on the graves of Rabbi Abraham Lipschitz and his wife Rachel Yitte, was destroyed by the Bilker Gentiles during the Holocaust. The two "Matzevoth" - monuments remained standing.



בית הקברות בבילקה התמונה צולמה בשנת 1996.
ברקע רואים את אדולף שמייאוביץ יהודי שמשתדל
לשקם את בית הקברות

(82) The Bilke Jewish cemetery .Picture taken in 1996. Adolph Shamayovitch, who is currently trying to restore the cemetery, is standing near one of the tombstones







בית הקברות בבילקה צולם בשנת 1996. באמצע באופק רואים את
האוהל של ר' אברהם ליפשיץ ורעייתו רחל יוטא.

(81) The Jewish cemetery of Bilke. The picture was taken in 1996.In the background is the "Ohel" of Rabbi Abraham Lipschitz and his wife Rachel Yitte.



הבית של ר׳ משה בנימין קליין בבילקה כפי שצולם בשנת 1996.

(80) The house of Moshe Benjamin Klein. The picture was taken in 1996.





הרחוב הראשי בבילקה בכניסה לעיירה מצד אורשאווא. התמונה צולמה בשנת 1996.

(83) A street scene in Bilke. It shows the entrance to Bilke from the direction of Orshava. The picture was taken in 1996.



שטח בית הקברות היהודי בבילקה ששם קברו ספרי קודש מבתי הכנסת בבילקה. התמונה צולמה בשנת 1996.

(85) A spot in the Jewish cemetery of Bilke where holy books from the houses of worship were buried. The picture was taken in 1996.



הרחוב הראשי בבילקה בכניסה לבילקה מצד אורשאווא. התמונה צולמה בשנת 1996.

(84) A street scene in Bilke. It shows the entrance to Bilke from the direction of Orshava.







בית ספר עממי חדש בבילקה התמונה צולמה בשנת 1996

(91) Newer Secondary School in Bilke.-Picture
taken in 1996.



תמונת בית ספר עממי בבילקה לפני המלחמה. התמונה צולמה בשנת 1996

(90) Original secondary school in Bilke. Picture taken in 1996.



בית חולים מודרני שנבנה בבילקה אחרי המלחמה על השטח שבו עמדה הכנסיה ההונגרית. התמונה צולמה בשנת 1996.

(89) Post war modern hospital built in Bilke replaced the Hungarian church. The picture was taken in 1996.





בית הכנסת בעיירה אורשאווא התמונה צולמה בשנת 1996.

(88) This is the synagogue in Orshava. The picture was taken in 1996.



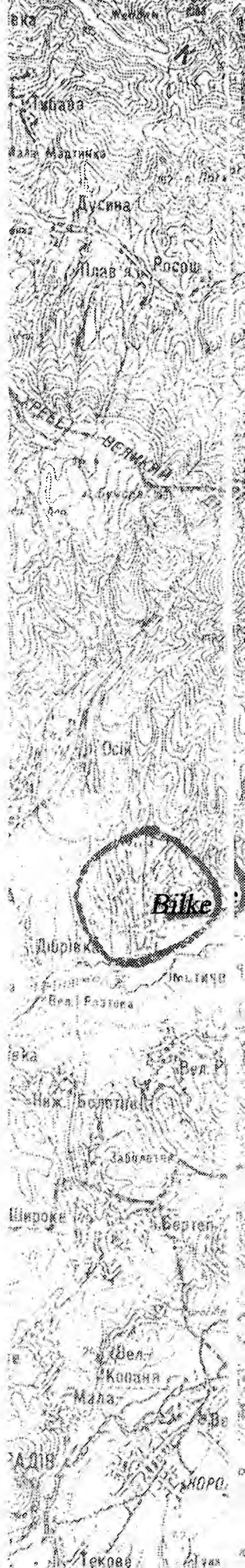
רחוב בעיירה אורשאווא התמונה צולמה בשנת 1996.

(87) A street scene in Orshava. The picture was taken in 1996.





פגישת בני עירינו בחתונת בן עירנו פנחטניימן







ר' שמואל קליין ומשפחתו הי"ד
רעייתו ובניו שוני ואלי ז"ל



בתמונה זו רואים משמאל לימין את אליעזר שווימר בן ר׳ נפתלי שווימר, אשתו רבקה ע״ה, וצוצה פרידמן בישראל. התמונה הזו צולמה בשנת 1980 - תש״ם.

In this picture (104) we see (left to right) Eliezer Schwimmer, the son of Reb Naftali Schwimmer, his late wife Rivkah and Irmah (Tzotzo) Friedman. This picture was taken in Israel in 1980.







בתמונה זו נראה חיים הרשקוביץ בן ר' מעכיל הערש הרשקוביץ מבילקה. התמונה צולמה בעליית הנוער במקווה ישראל תש"ו - 1946.

In this picture (101) which was taken in the Youth Aliyah village, Mikveh Yisrael, Israel in 1946 we see Chaim Herskovitz, the son of Reb Mechil Hersh Herskovitz.



בתמונה זו שצולמה בארה"ב אחר השואה, אנו רואים שלוש בנות
של ר' נח ופייגע מכלוביץ. (משמאל לימין) אודיל פילד, חיה לזר
ורבקה שינדלר, שלושתן ניצלו בנס מן השואה.

In this picture we see three daughters of Noah and Fayge Mechlowitz of Bilke who survived the Holocaust and emigrated to the U.S.A. after the Second World War. (Standing from left to right) Irene (Udel) Field, Helen (Chaya) Lazar and Roslyn (Rifka) Shindler.







בתמונה זו אנו רואים את משפחת ראט מכלוביץ. התמונה צולמה בשנות השלושים. (משמאל לימין) עזריאל ראט, רבקה (מכלוביץ -) שינדלר, מיקי ראט, שרה (מכלוביץ -) ראט, בידה התינוקת רייזיל ראט, בעלה יוסף ראט ובנם יעקב ראט. (שרה (מכלוביץ) ראט, עזריאל ראט, רייזיל ראט ויעקב ראט כולם ניספו בשואה) (הי״ד).

In this picture (163) which was taken in Bilke in the 1930's, we see the Roth-Mechlowitz family. (From left to right) Azriel Roth, Roslyn (Rifkah) (Mechlowitz)-Shindler, Mickey Roth, Sarah (Mechlowitz) Roth holding the baby girl Raizel, her husband Joseph Roth and Yankele Roth. Sarah (Mehclowitz) Roth, Azriel Roth, Raizel Roth and Yankele Roth. Her children all perished in the Holocaust (May G-d take revenge for their deaths).

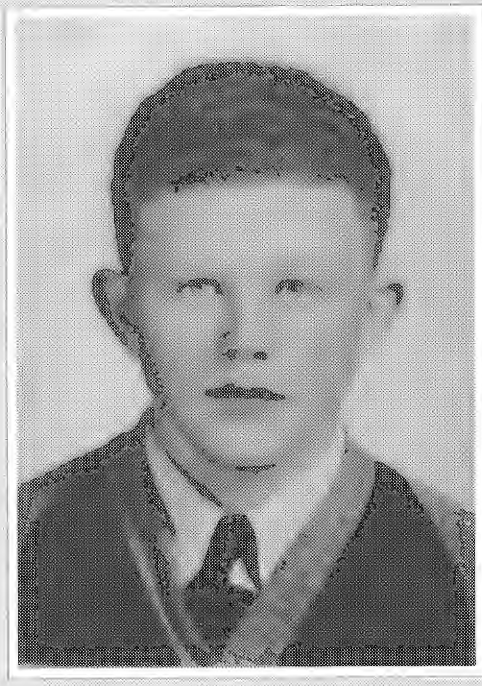


בתמונה זו - שצולמה בבילקה בשנת 1938 - אנו רואים את דניאל
מכלוביץ (במדי צבא הציכי) הבן של נח ופייגע מכלוביץ מבילקה.

In this picture (161), which was taken in Bilke in 1938, we see daniel Mechlowitz, the son of Noah and Fayge Mechlowitz of Bilke in a Czech army uniform.







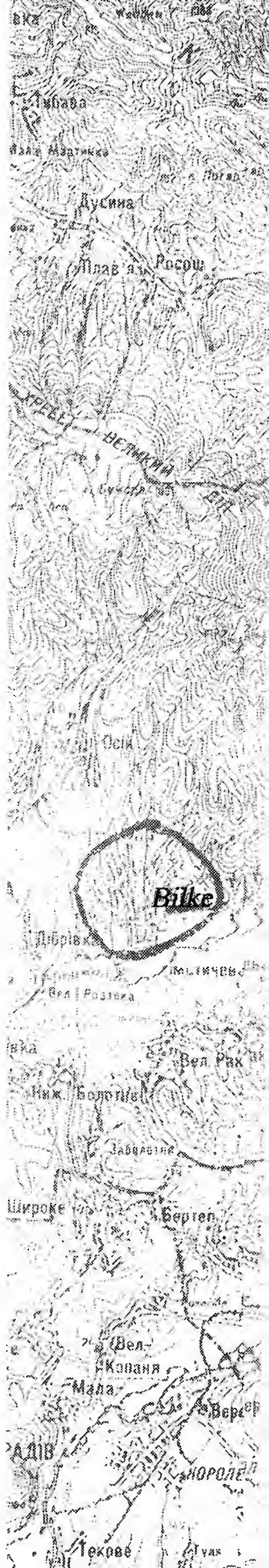
בתמונה זו אנו רואים את עזריאל מכלוביץ הבן של נח ופייגע מכלוביץ
מבילקה. התמונה צולמה כנראה בשנת 1935 בבילקה.

In this picture (158), which was taken in Bilke in 1935 - we see Azriel (Ivan) Mechlowitz (Miller) the son of Noah and Fayge Mechlowitz



בתמונה זו שצולמה בשנת 1946 אחרי השחרור רואים את מנדיל-חיים מכלוביץ הבן של נח ופייגע מכלוביץ ובן אחותו מיקי רוט, שהיו בקיבוץ בהכשרה באוסטריה.

In this picture (159), which was taken in 1946 in a kibbutz in Austria preparing for aliya, we see Manny Mechlowitz, the son of Noah and Fayge Mechlowitz and his cousin, the son of Rifka (Mechlowitz) Roth.







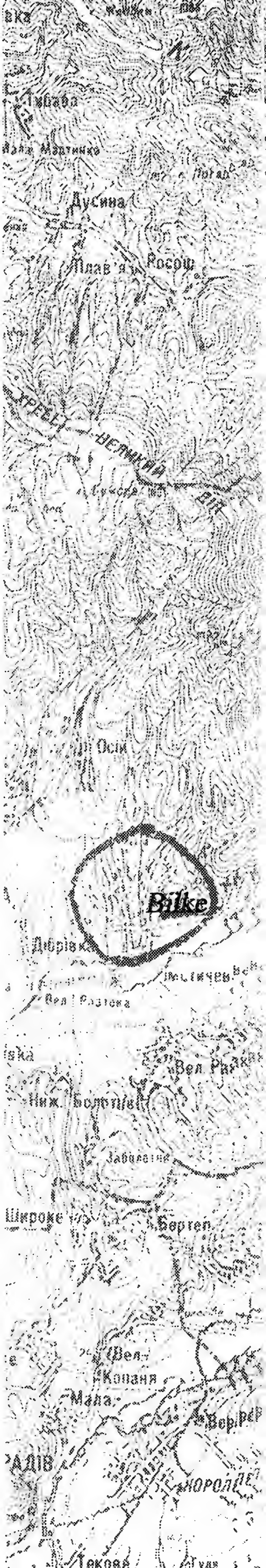
בתמונה זו אנו רואים את המצבה של ר' עזריאל דווידוביץ שנפטר בבילקה
בכ"ט תשרי תרע"ה - 1915, האב של פייגע דווידוביץ - מכלוביץ העומדת מצד
שמאל למצבה, ונח מכלוביץ בעלה של פייגע שעומד מימין למצבה. (התמונה
צולמה בשנת 1915 כדי לשלחה ליעקב דווידוביץ בנו של עזריאל, כי הוא שילם
עבור הצבת המצבה.

In this picture (157) we see the monument of Azriel Davidowitz who died in Bilke on Oct. 7, 1915. He was the father of Fayge Davidowitz-Mechlowitz who is standing on the left side of the "Matzevah", and Noah Mechlowitz, her husband on the right side of the "Matzevah". The picture was taken then in order to send it to the U.S.A. To Jacob Davidowitz Azriel son who paid for the monument.



בתמונה קבוצתית זו - שצולמה כנראה בשנת 1935 בבילקה - אנו רואים את המשפחה הענפה של ר' נח ופייגע מכלוביץ. (בשורה העליונה משמאל לימין בעמידה) אנו רואים את ביתם רבקה, את בנם דניאל, את בנם עזריאל, את בתם חיה, את נכדם עזריאל ראט (הבן של שרה מכלוביץ - ראט).
(יושבים בשורה תחתונה משמאל לימין) הנכד מיקי ראט (הבן של שרה מכלוביץ ראט), חתנם יוסף ראט (בעלה של שרה), פייגע מכלוביץ - דווידוביץ אשת ר' נח, יעקב ראט (הבן של שרה מכלוביץ ראט), ר' נח מכלוביץ (אב המשפחה), הבת שרה מכלוביץ - ראט, ובנם מנדיל חיים מכלוביץ. (שרה מכלוביץ, דניאל מכלוביץ, עזריאל ראט ויעקב ראט, כולם ניספו בשואה) (הי"ד). ר' נח מכלוביץ נפטר בבילקה בשנת 1943, ואשתו פייגע (דווידוביץ) מכלוביץ נפטרה בשנת 1943 בבילקה.

In this family group picture (156) - which was taken in Bilke in 1935 - we see the branched family of Noah and Fayge Mechlowitz of Bilke.
(Top row left to right) Roslyn (Rifka) (Mechlowitz)-Shindler, Daniel Mechlowitz, Azriel (Ivan-Miller) Mechlowitz, Helen (Chayah) (Mechlowitz)-Lazar, and Azriel Roth.
(Bottom row left to right seated) Micki Roth, Joseph Roth, Fayge (Davidowitz) Mechlowitz, Yankele Roth, Noah Mechlowitz, Sara (Mechlowitz) Roth, Manny (Mendil Chayim) Mechlowitz. (Daniel Mechlowitz, Sara Mechlowitz Roth, Yankele Roth and Azriel Roth - all perished in the Holocaust (May G-d take revenge for their deaths). Noah and Fayge Mechlowitz died in Bilke in 1943 and were buried In the Jewish cemetery in Bilke.





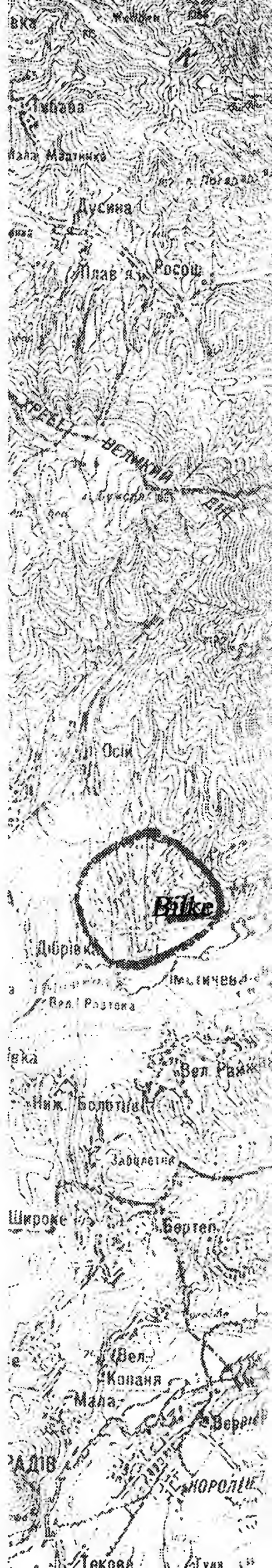
בתמונה זו אנו רואים את עזריאל מכלוביץ מיללר הבן של ר׳ נח ופייגע מכלוביץ מבילקה, עם אשתו מלכה (ווייס) מכלוביץ מעיירה ליד אונגוואר. התמונה צולמה בארה״ב אחרי מלחמת העולם השניה

In this picture (164) we see Azriel Mechlowitz - Miller the son of Noah and Fayge Mechlowitz of Bilke and his wife Margaret (Weiss) Mechlowitz from a town near Uszhorod. Thh pictcher was taken in the U.S.A. after the war.



בתמונה זו רואים את בני ר' זלמן לייב אברהם מקולבאסאבו. (משמאל לימין) אליהו, יצחק, מרדכי ושלמה אברהם. תמונה זו צולמה בשנת 1973.

In this picture (148) we see the sons of Reb Zalman Leib Abraham (from left to right) Elijah, Mordechai and Solomon Abraham from the Kolbasovo. The picture was taken in 1973.







תמונה זו של חייל יהודי מבילקה במדי הצבא
הצ׳כי צולם בשנת 1934.

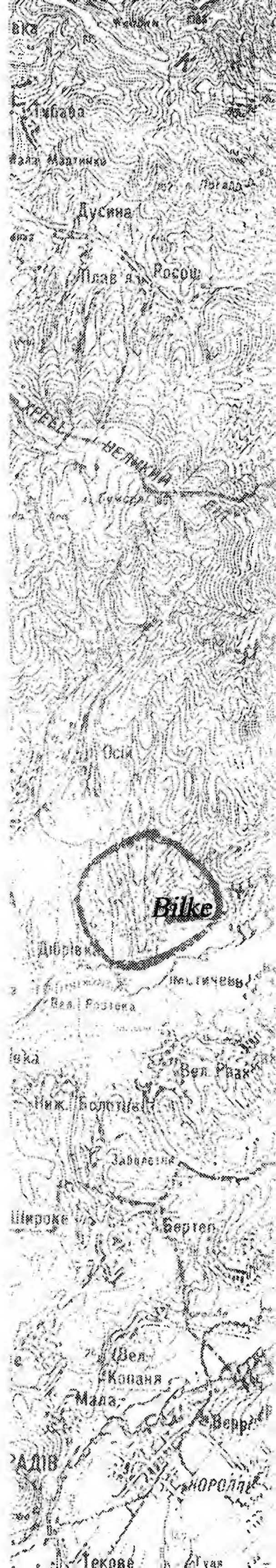
This picture (147) of a Jewish soldier from Bilke in the Czech army uniform was taken in 1934.

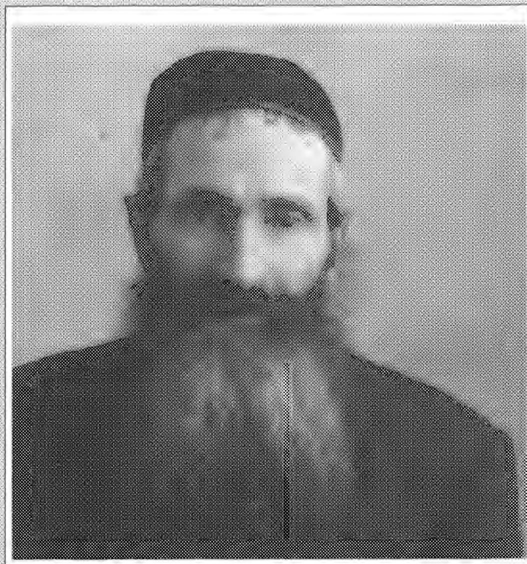




גן ילדים עממי בבילקה בתקופה הצ׳כית
הגן התקיים בקרבת תחנת הרכבת. הגבר שעומד היה המנהל שמו לעבורה,
האשה שעומדת היתה הגננת שמה סינקובה. התמונה כנראה צולמה בשנת
1927. רוב התלמידים הם ילדות ומעט הילדים הם לא יהודיים. כי הבנים
היהודיים הלכו לחדר רק הילדות היהודיות ביקרו בגן.

A Czech kinderarden class in Bilke. The picture (151-152) was taken in 1927. The man standing was the principal, his name was Leborah. The woman standing was the teacher. Her name was Sinkovah. Only Jewish girls went to public school kindergarden - the boys went to "cheder". The few boys in this class were not Jewish. The class was located near the train station.

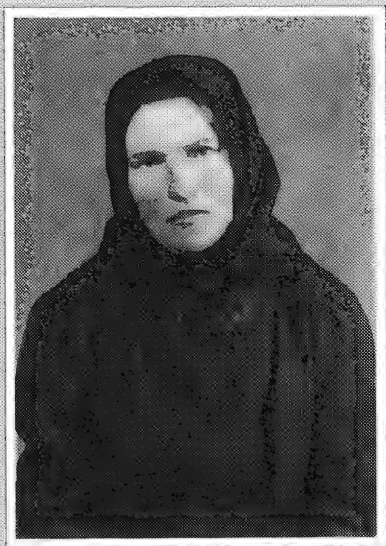




ר׳ יהודה לייב שאלאמון ז״ל



יצחק שלמון, נגמרה המלחמה ואני אינני, נחשבתי למת
ואני חייל בצבא האדום בלי אפשרות קשר עם משפחתי



אתיה שאלאמון הי״ד



משפי שאלאמון. שורה עליונה: בלומה רסקין (שלמון) שמואל חיים וויינגרט, שפרה שיינדעל שלמון בערל מרקוביץ אשתו רבקה רייזל. יושבים: יהושע אם המשפחה אתיה יצחק ורחל התמונה צולמה לפני המלחמה





למעלה מימין לשמאל: יהודית שלמון, זהבה ווייס בעלה אברהם, למטה שפילמן הערש אשתו ביילה ווייס הערץ ז"ל



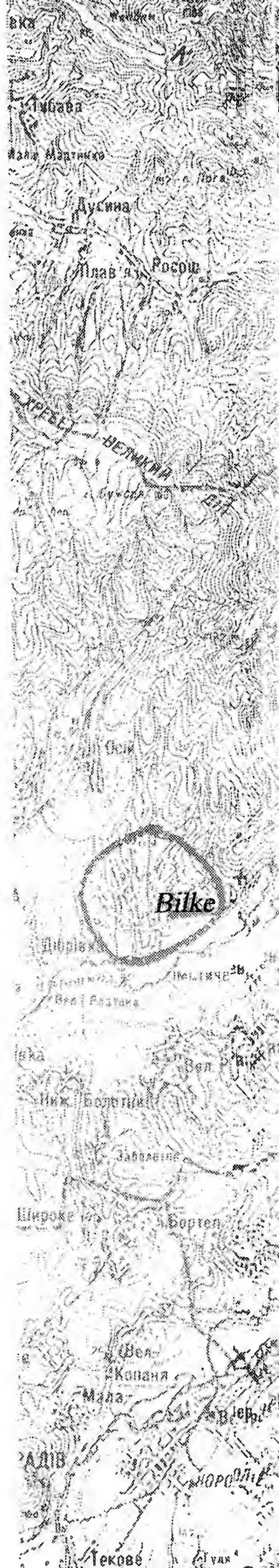
ניצולי השואה יוצאי וישני שארד החיים באמריקה מימין לשמאל עומדים רייזנר מענדל ז"ל אשתו רחל, אייזדורפר גולדה, יצחק שלמון רבקה ניימן (וייס) הונדה גרוס, רבקה אייזבורפור, יושבים רעי ווייס, הערץ ווייס, אברהם ווייס אשתו זהבה, יהודית שלמון.



הכנסת ס"ת בקרית אתא תרומת ר' אברהם פנחס פרידמן ז"ל
הבן של ר' משולם פרידמן הי"ד



אהרן יצחק רוט ז"ל נפטר ברחובות, ישראל







ר' אברהם פנחס ז"ל ואחיו יצחק ז"ל עם אחיהם
משה פרידמן נ"י



ר' אברהם פנחס פרידמן ז"ל מפעילי ארגוננו



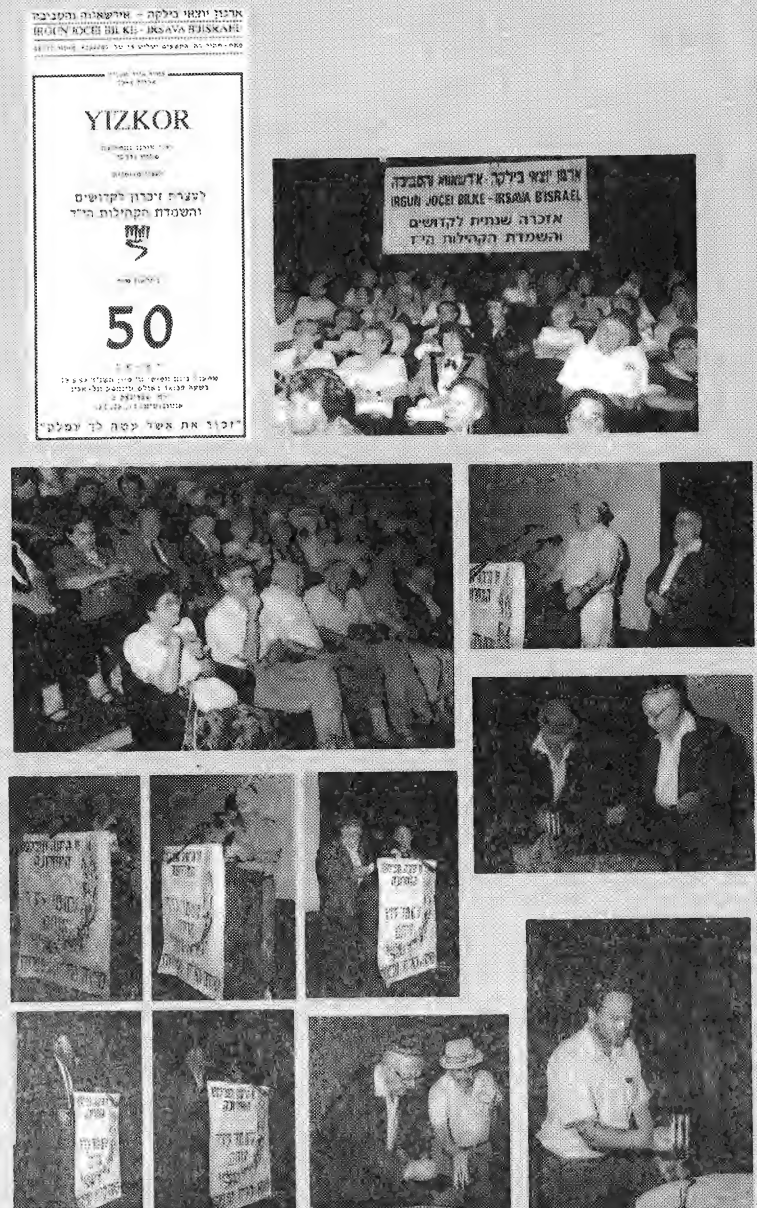
בני העיירה בשמחה



יוסף חיים יוסוביץ נ"י





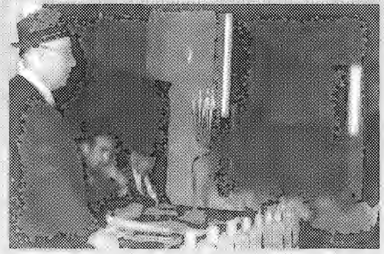


ארגון יוצאי בילקה והסביבה באזכרה לקדושי בילקה
והסביבה ל-50 שנות השואה



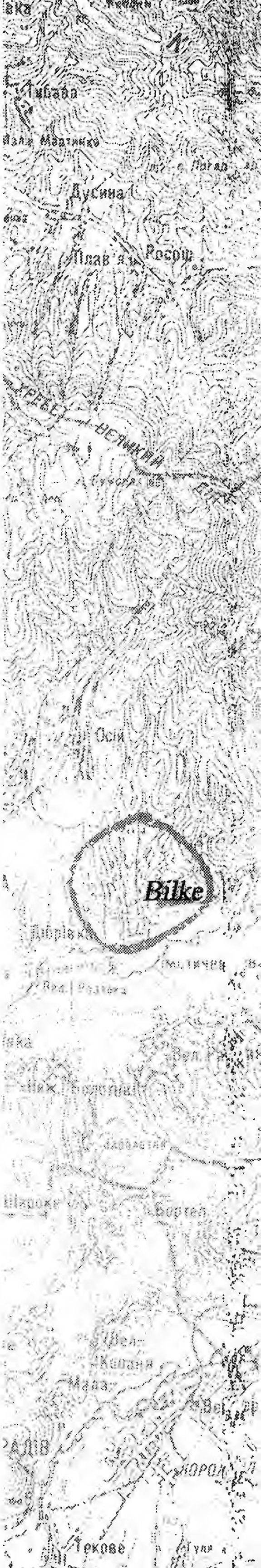








תמונות מאזכרות שנתיות לקדושי בילקה והסביבה





אלבום בילקה - 977



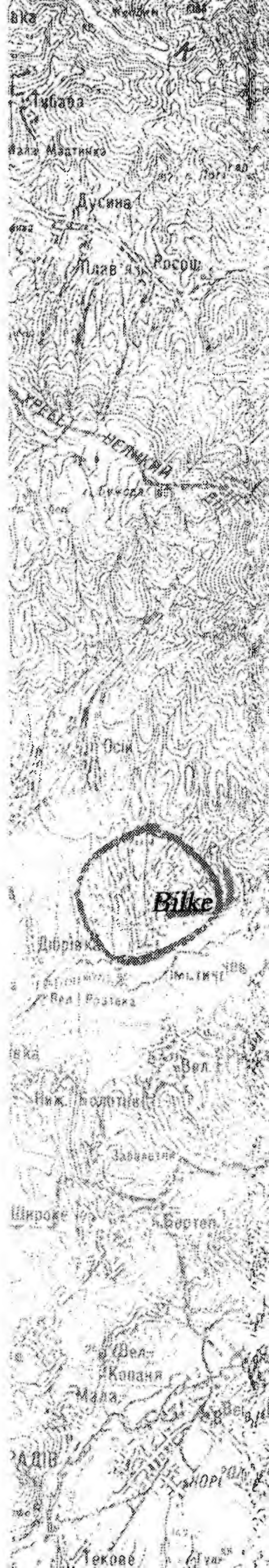




אזכרה וקביעת לוח זכרון של קדושי בילקה והסביבה במרתף השואה
בהר ציון ירושלים



הכנסת ספר תורה של בן עירנו ר' שלמה בלסברגר ז"ל
בתפארת בנים בנתניה



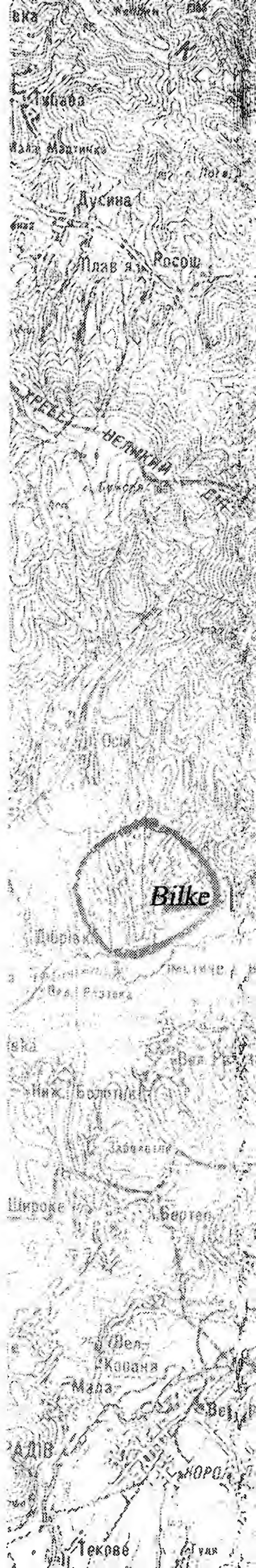




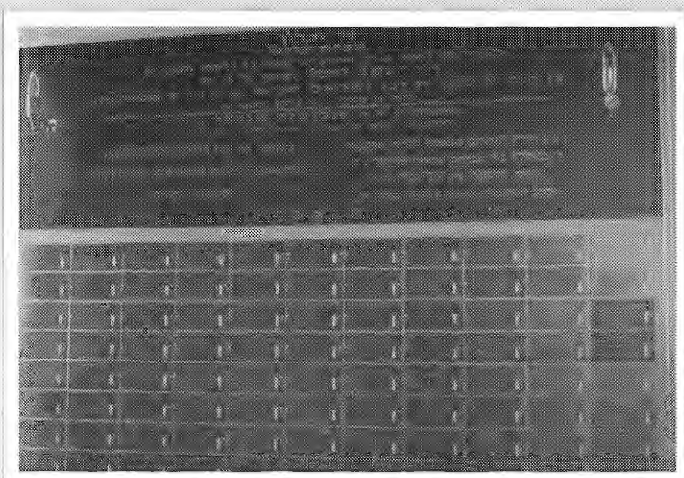
קבלת פנים לבן ערנו ר' יצחק רייזמן מארצות הברית



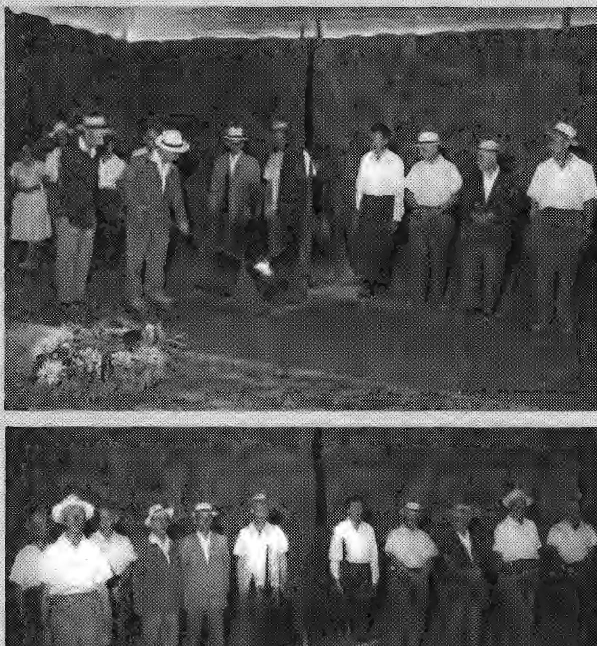
אזכרה ביד ושם ירושלים לקדושי בני עירינו והסביבה







לוח זכרון לקדושי בילקה והסביבה בהיכל ישיבת ספינקא בבני ברק



אזכרה לבני ערנו והסביבה באהל יזכור ביד ושם





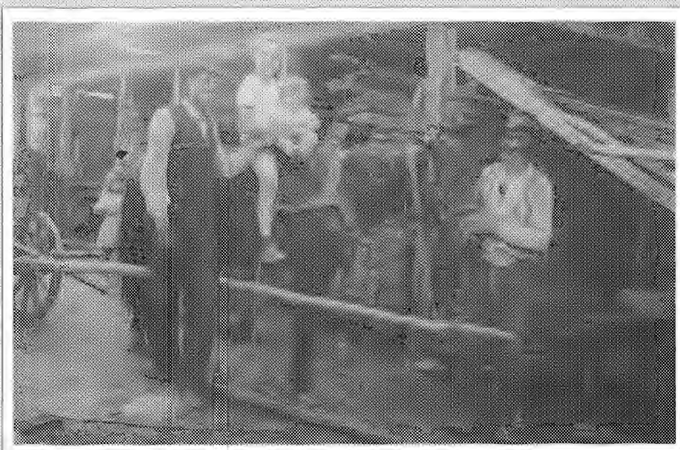
אלבום בילקה - 983



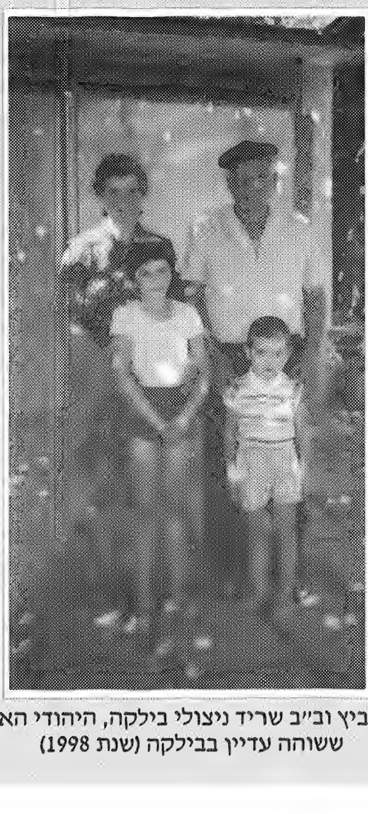
לוח זכרון של יוצאי קרפטורוס ביער ציכסלובקיה ע"י ירושלים, ביניהם העיירה בילקה



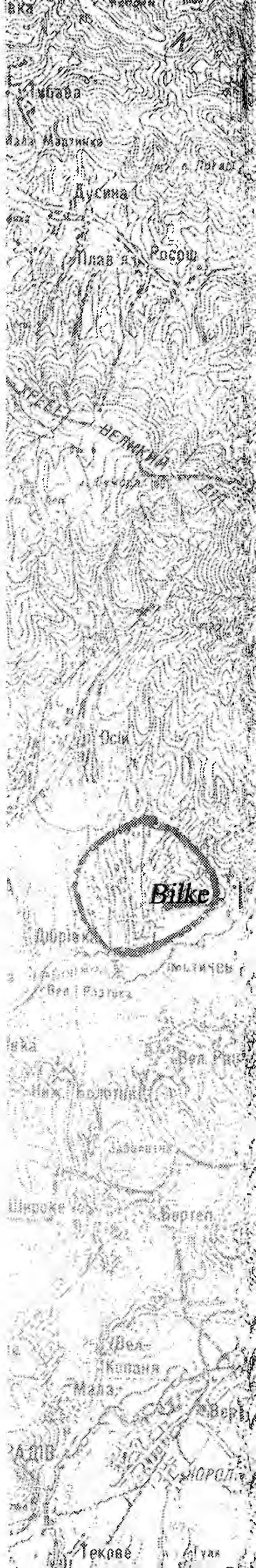
בני העיירה מגיעים לאושוויץ
משמאל לימין: זולטן פרידמן, מאיר ברגר ואחיו יעקב ברגר



ר׳ גציל העגלון של העיירה



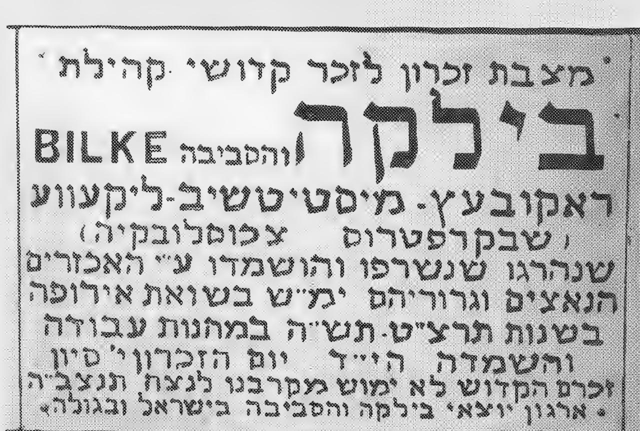
שמעיוביץ וב״ב שריד ניצולי בילקה, היהודי האחרון
ששוהה עדיין בבילקה (שנת 1998)







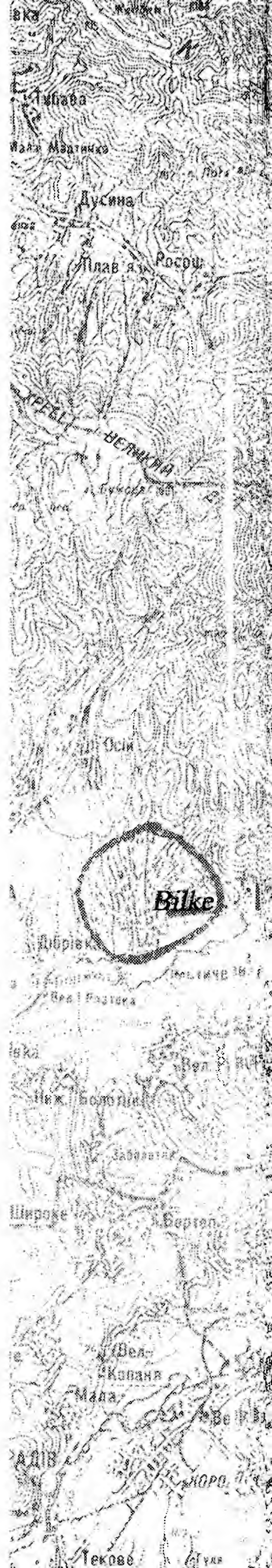
בני עירנו בהכשרה של צעירי מזרחי
ביניהם דניאל מכלוביץ מבילקה הי"ד

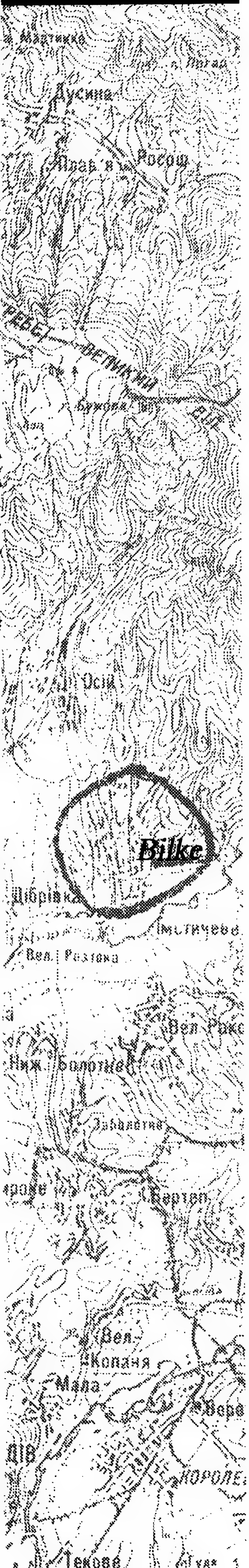


מצבה זו הונצחה במרתף השואה בהר ציון בירושלים
ע"י ארגון יוצאי בילקה בישראל



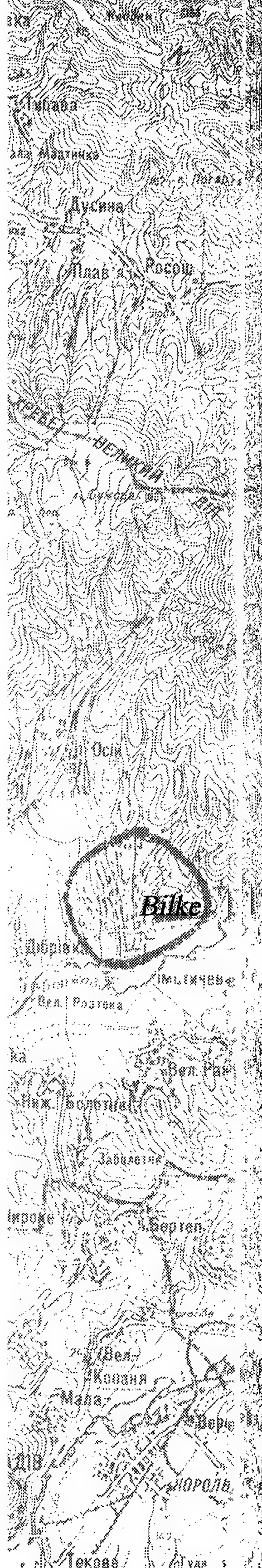
אחים אנשיל ובריש שטרן ז״ל מבילקה
האחים של משה שטרן ז״ל
ממלחמת העולם הראשונה

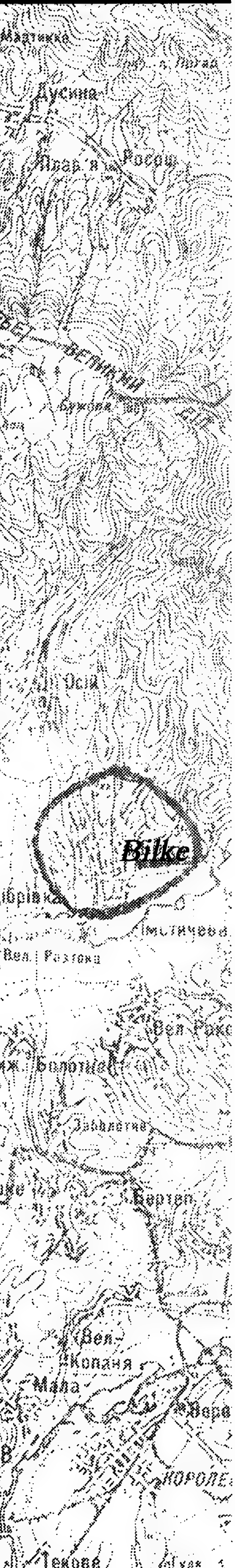




בס"ד

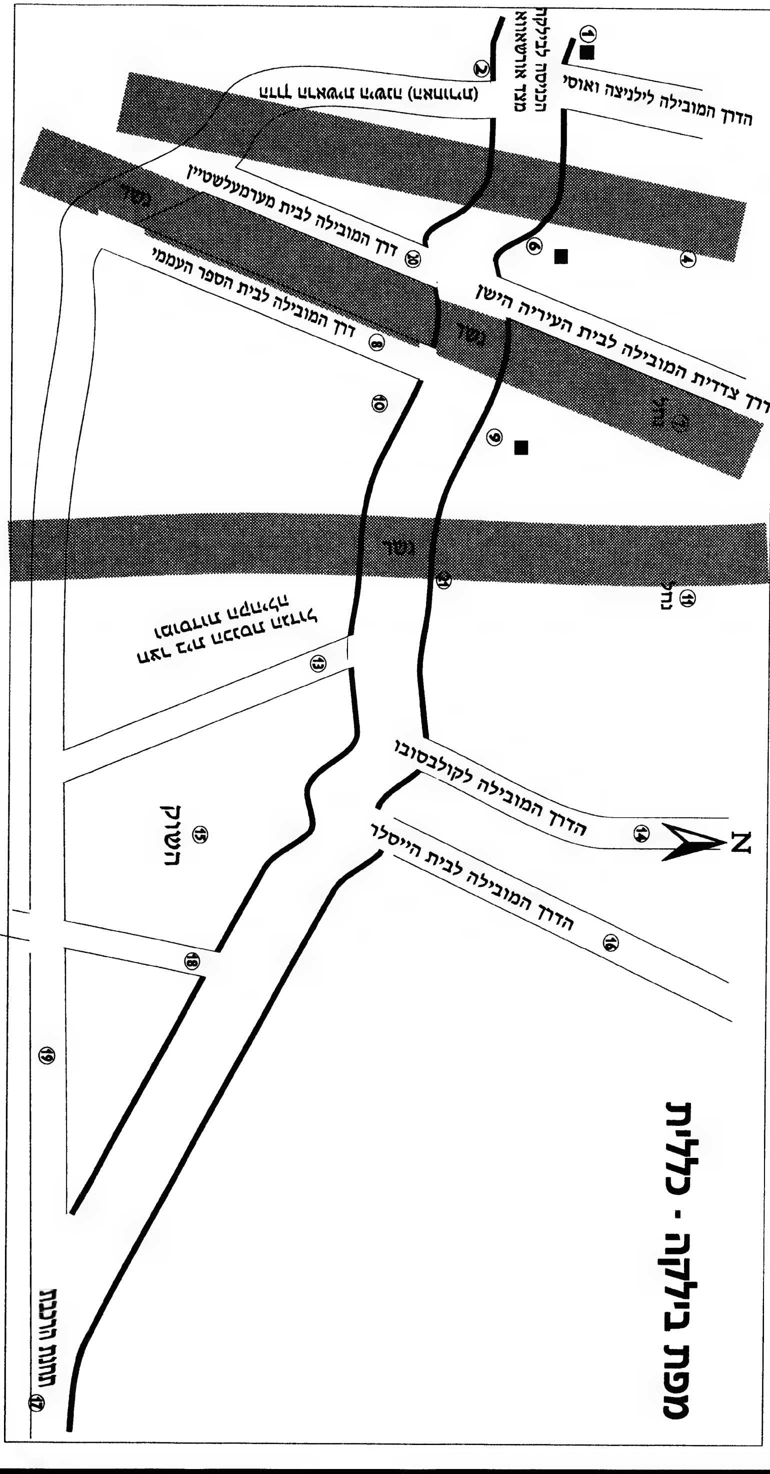
שבועות

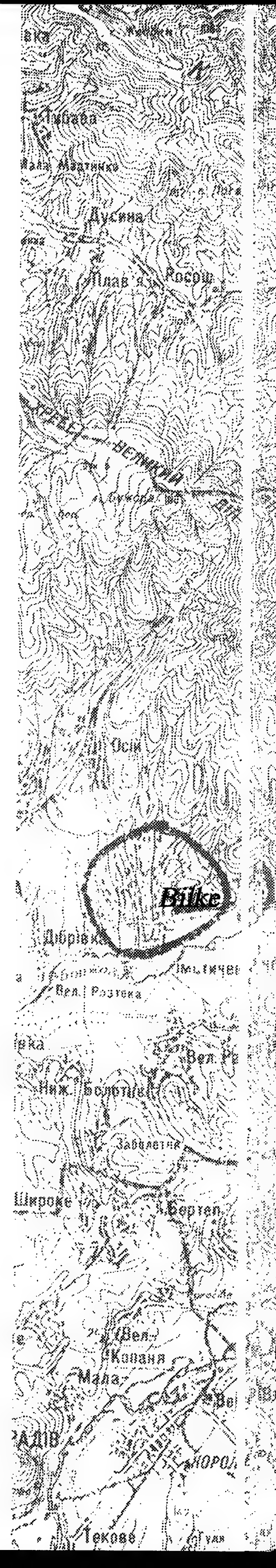

Дусина
Плав'я
Росош
Осій
Bilke
Вел. Розтока
Вел. Копаня
Мала

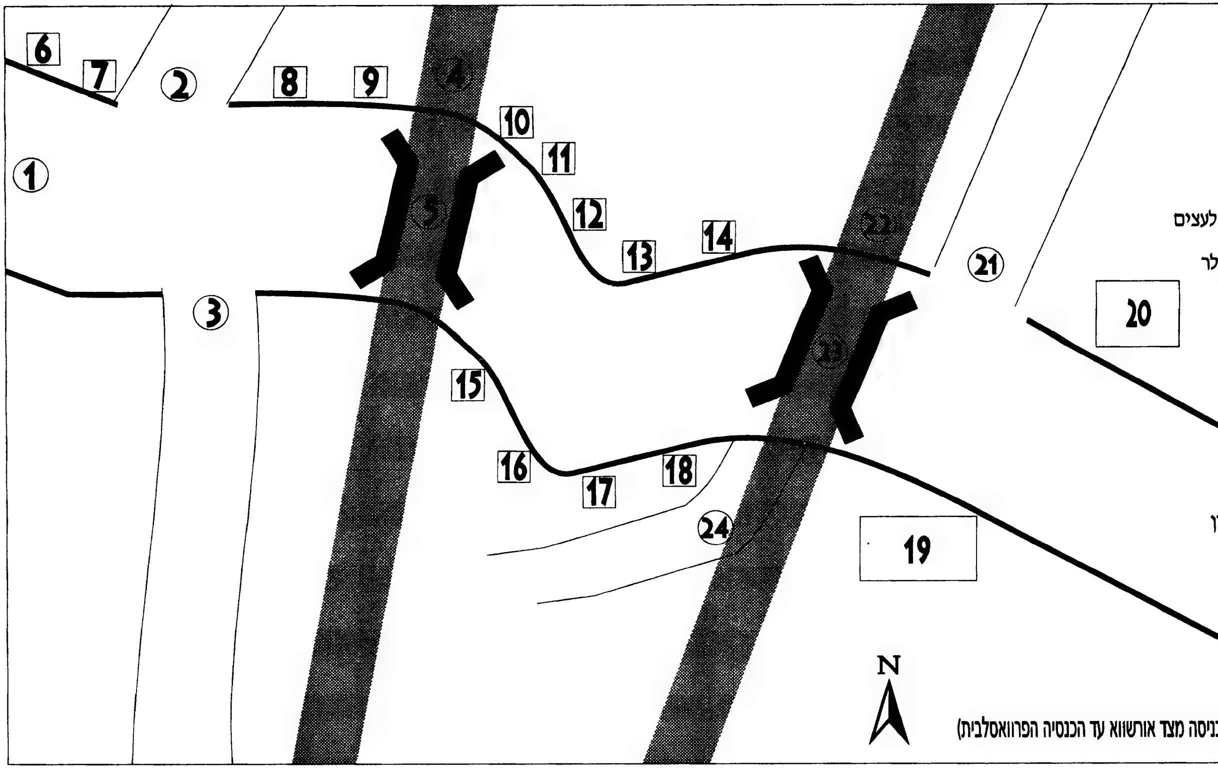




מפת רוסיה הקארפטית


מפת בילקה - כללית
הדרך המובילה לילניצה ואוסי
דרך המובילה לבית מערמעלשטיין
דרך המובילה לבית הספר העממי
דרך צדדית המובילה לבית העיריה הישן
גשר
גשר
גשר
נהר
הדרך המובילה לקולבסובו
הדרך המובילה לבית הייסלר
השוק
N


Bilke

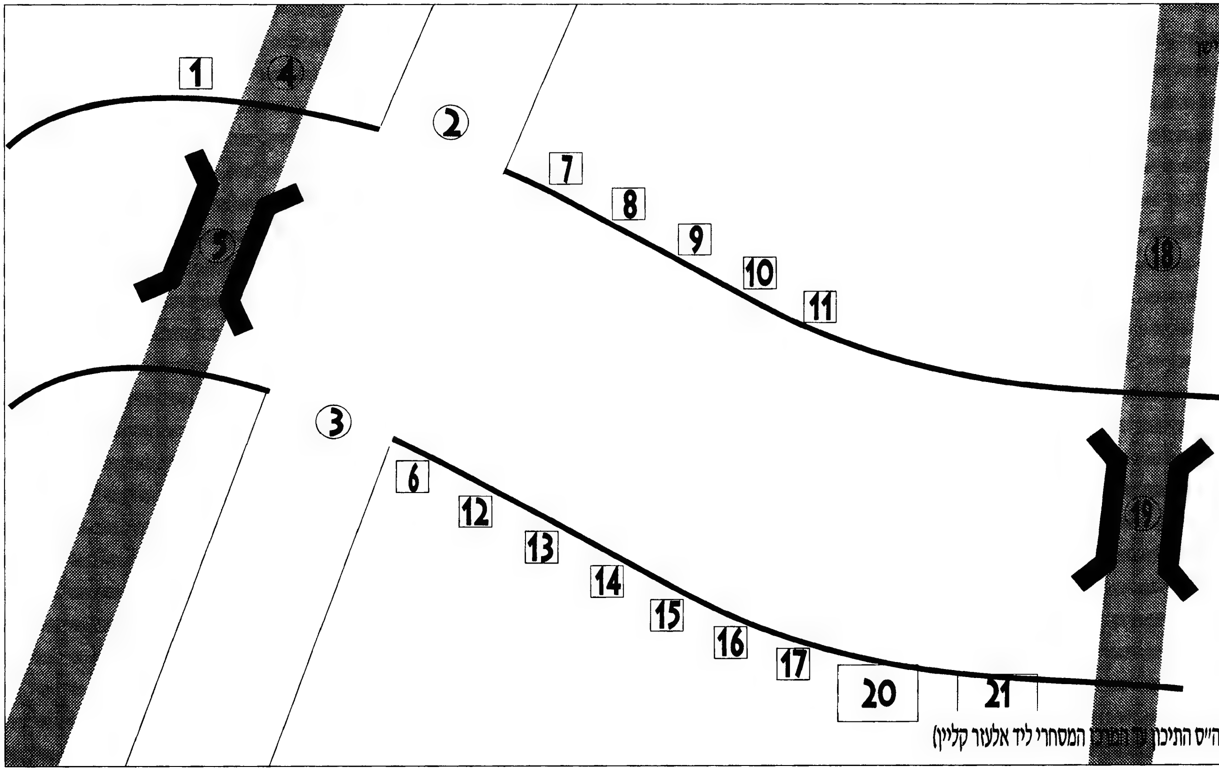


1. הכניסה לבילקה מצד אורשאווא
2. הדרך לאוסי וילניצה
3. הדרך האוחרית
4. נחל זורם
5. גשר
6. בית ר' משה שטרן
7. בית גדלוביץ (שבו שכן הרב פעם)
8. משה אהרן יאקובוביץ
9. כנסיה אנגליקית
10. בית ר' מאיר עקשטיין, החנות ובי"ימ לעצים
11. בית ר' משה בנימין קליין
12. הבית של אהרן הערש ברקוביץ הסנדלר
13. הבית של זלמן ברקוביץ החייט
14. הבית של ר' משולם פרידמן המלמד
15. בית מרקחת
16. בית ר' אברהם ווייס (אברומציק)
17. בית ר' לוי אנגרמן
18. הבית של קלמן קליין הנוטריון
19. הכנסיה הפראווסלבית
20. ביה"ס התיכון (פולגארי)
21. דרך שהובילה ליעקב גדלוביץ
22. נחל זורם
23. גשר
24. דרך שהובילה לבית לייב מערמלשטיין

מפת בילקה - הרחוב הראשי, (מהכניסה מצד אורשווא עד הכנסיה הפרואסלבית)

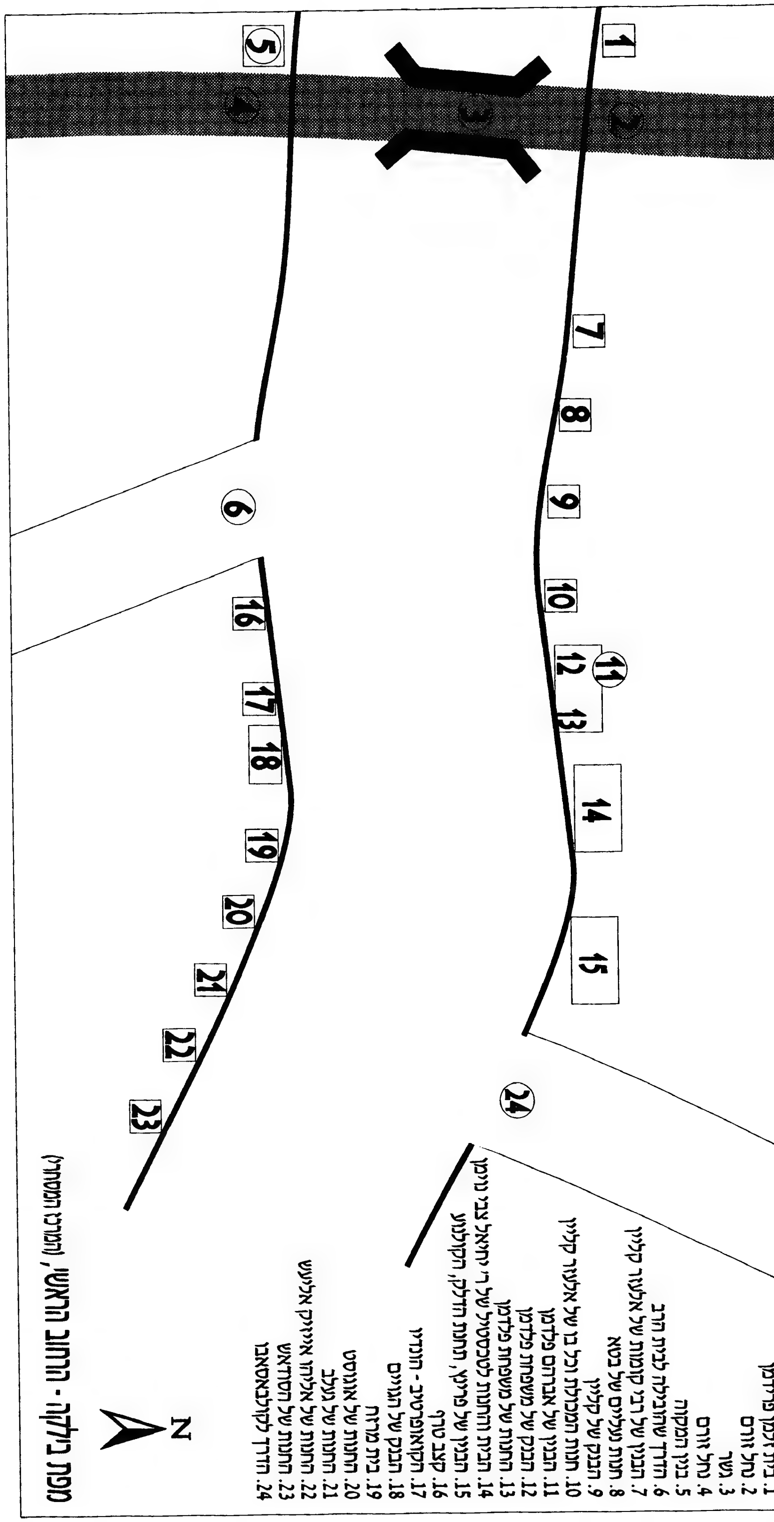






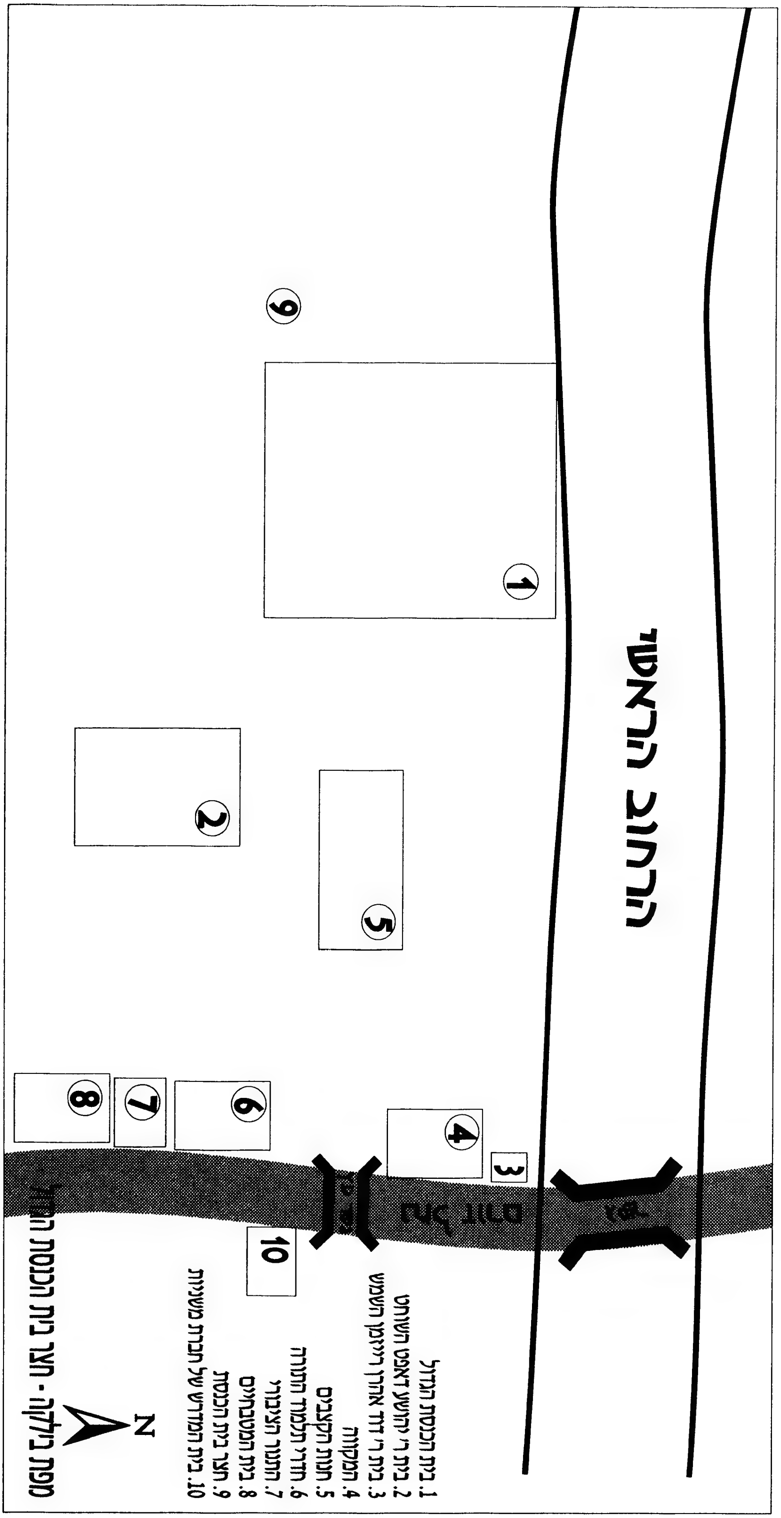
1. ביה"ס התיכון (פולגארי)
2. דרך צדדית שהובילה לבית העיריה הישן
3. דרך צדדית שהובילה לביה"ס העממי
4. נחל זורם
5. גשר
6. בית ר' נפתלי שווימר ובנין להשכרה
7. בית ר' אברהם ליפשיץ
8. בית ר' אהרן יעקב עקשטיין והחנות
9. בית מאיר ברגר
10. בית יעקב ברגר
11. בית זלמן פרידמן
12. בית ר' לייבוש קאלעך הדיין
13. בית ר' משה בלסברגר, החנות, ובנין להשכרה
14. בית שלמה זיסוביץ
15. בנין ביה"ס העממי (בחצר)
16. החדר של ר' יוסף ווייס מילניצה
17. החדר של ר' שמואל אלימלך קעניגסברג ממיסטיצ'ב
18. נחל זורם
19. גשר
20. הבנק וחנויות של משפחת קאלעך (מאוחר יותר בית העיריה)
21. בית הכנסת הגדול

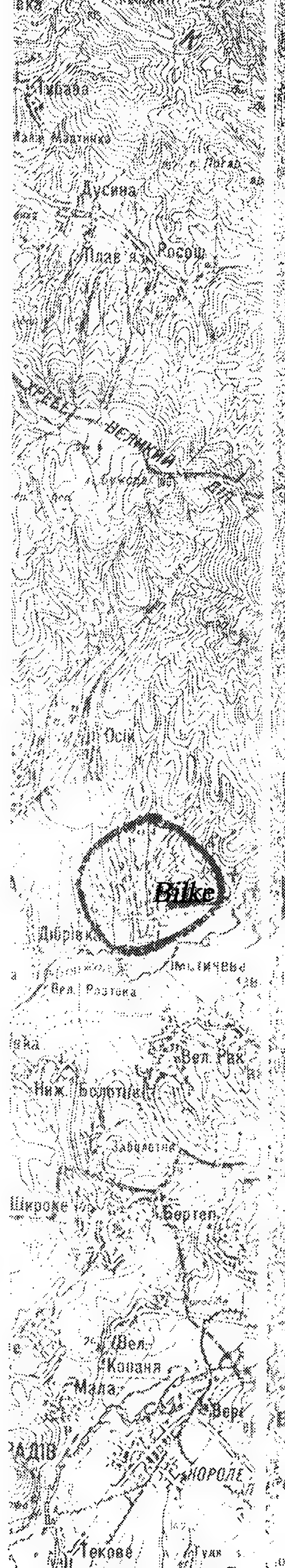
מפת בילקה - הרחוב הראשי, (מביה"ס התיכון עד המרכז המסחרי ליד אלעזר קליין)



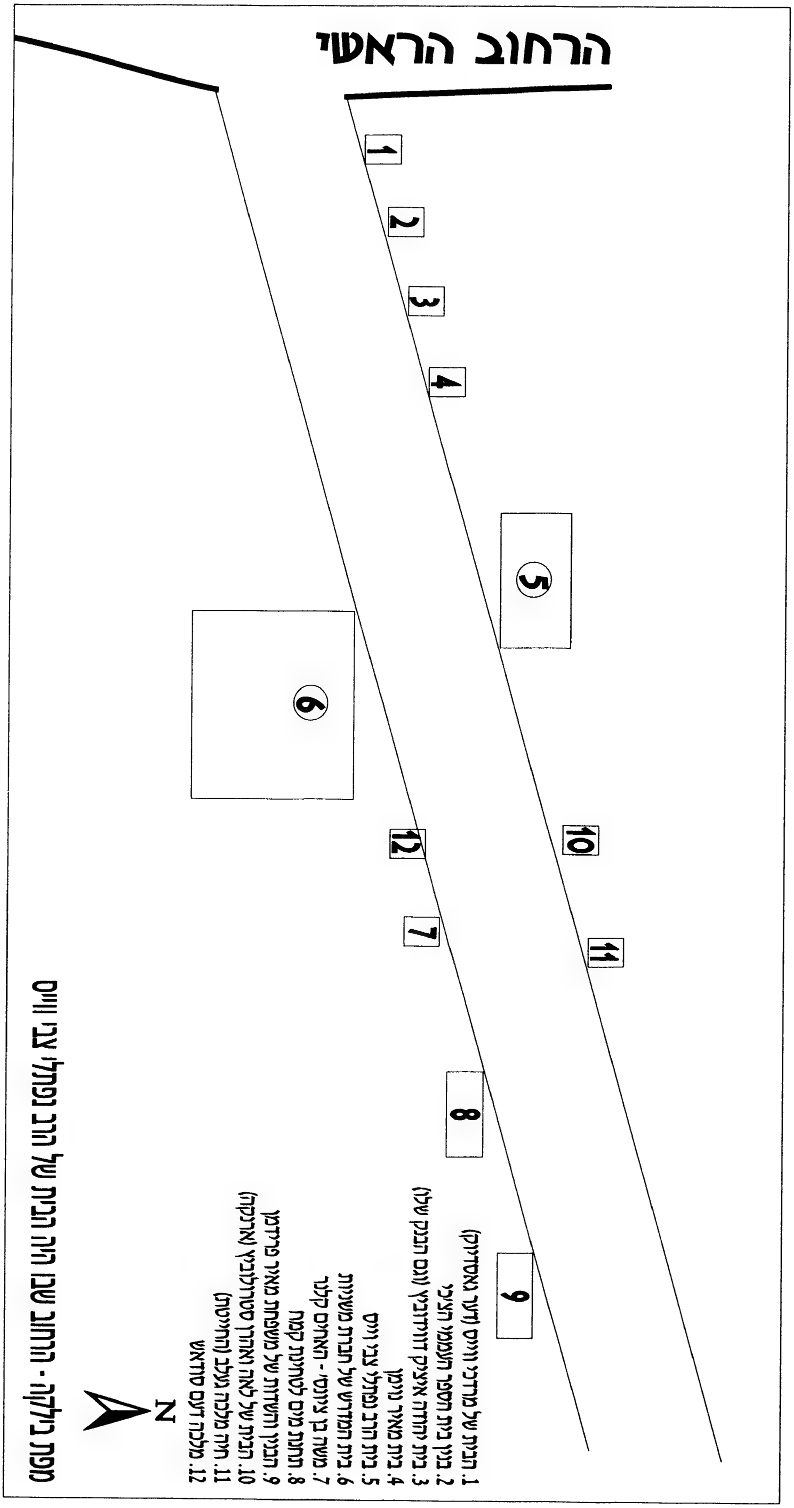
מפת בילקה - הרחוב הראשי, (המרכז המסחרי)



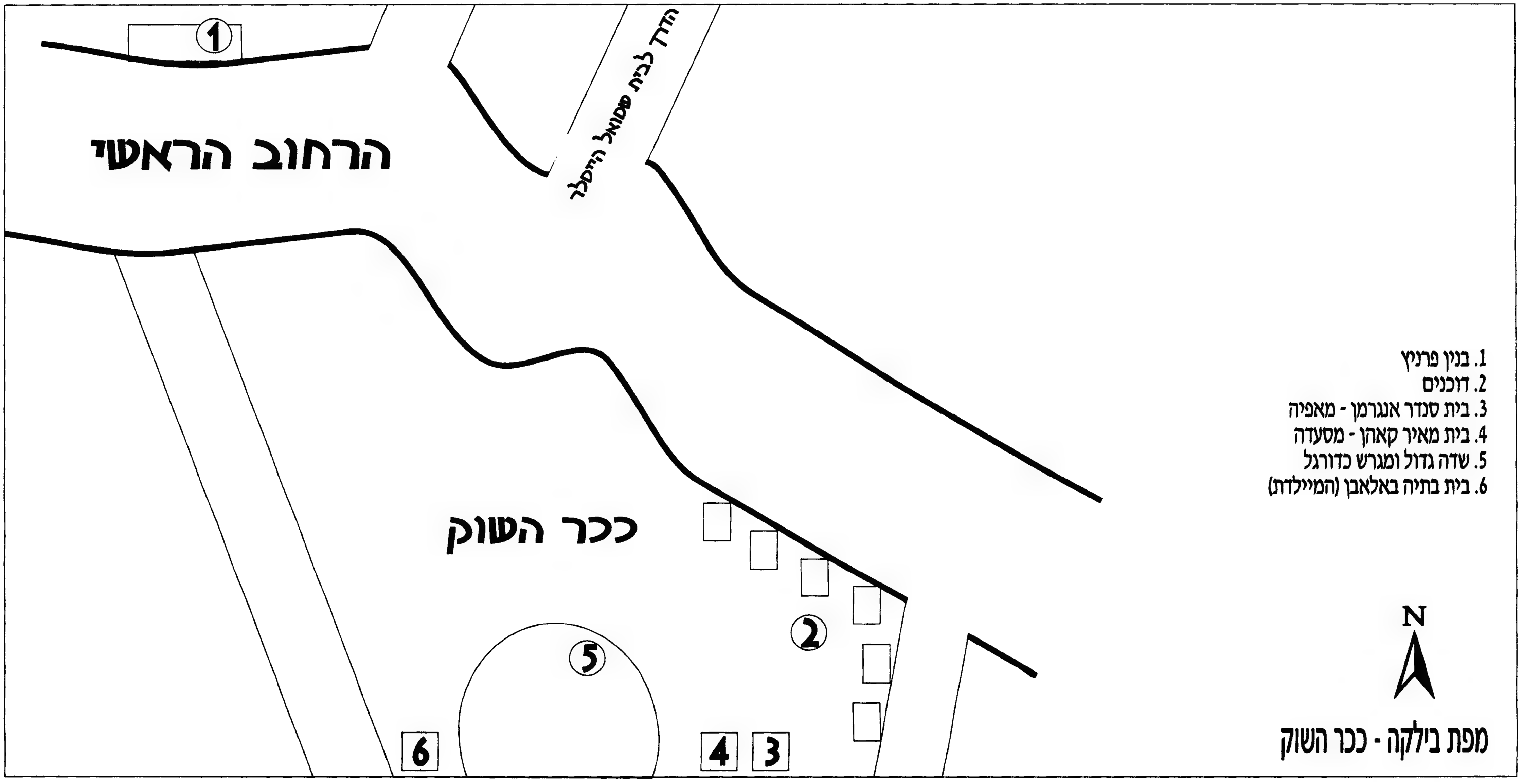

הרחוב הראשי
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1. בית הכנסת הגדול
2. בית ר' יהושע דאפט השוחט
3. בית ר' דוד אהרן רייזמן השמש
4. המקווה
5. חנות הקצבים
6. חדרי תלמוד התורה
7. התנור הציבורי
8. בית המטבחיים
9. חצר בית הכנסת
10. בית המדרש של חברת משניות
N
מפת בילקה - חצר בית הכנסת הגדול

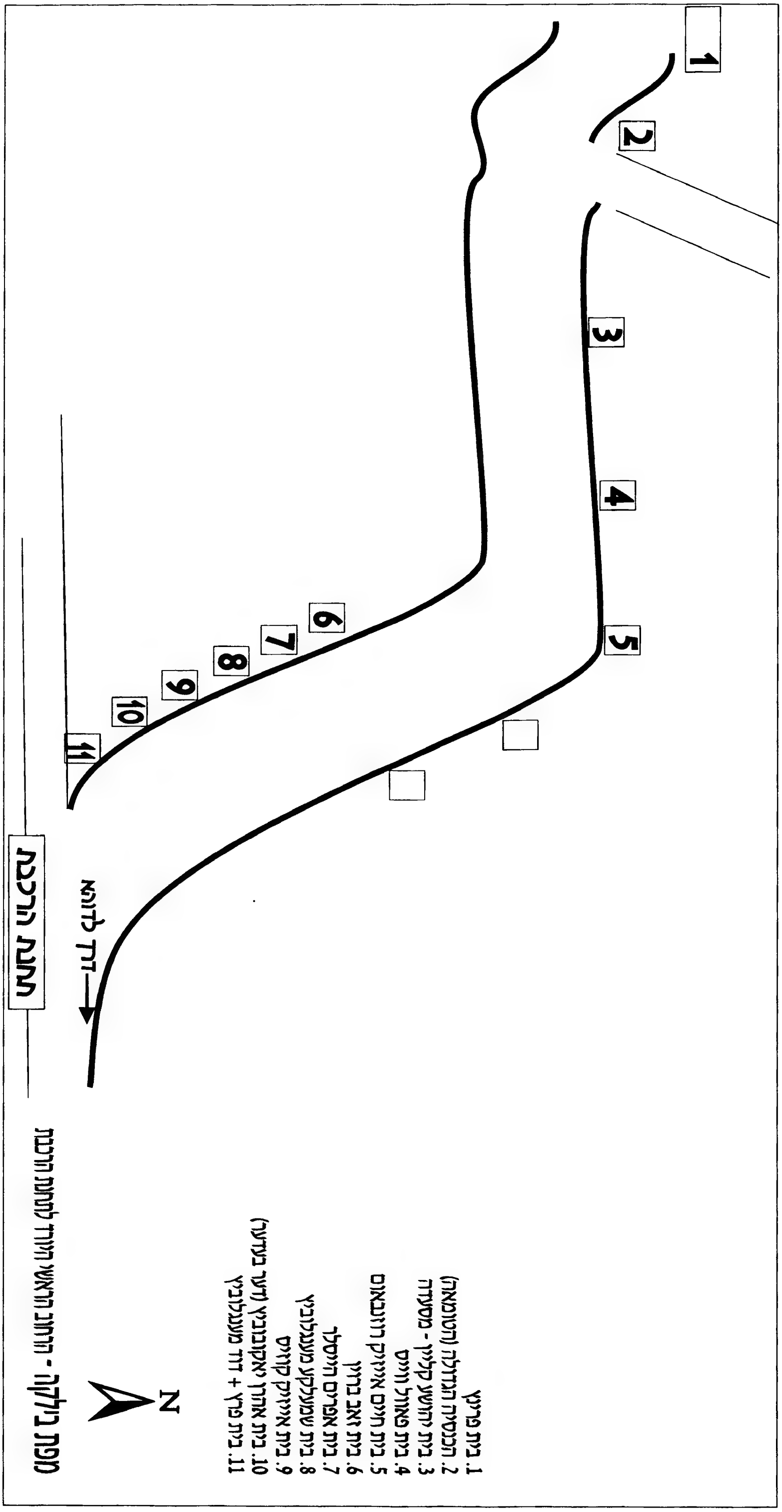

Bilke


בילקה שלי
Bilke


הרחוב הראשי
מפת בילקה - הרחוב שבו היה הבית של הרב נפתלי צבי וייס
N
1. הבית של מרדכי וייס (חצר גאסדיוק)
2. בנין בית הספר העממי הציבי
3. בית יהודה איציק דווידוביץ (וגם הבנק שלו)
4. בית מאיר נוימן
5. בית הרב נפתלי צבי וייס
6. בית המדרש של חברת משניות
7. משה בן ציוני - האחים קלנר
8. תחנת מים לטחינת קמח
9. הבנין והשדות של משפחת מאיר פרידמן
10. הבית של לאה ואהרן סטרולוביץ (ארנקה)
11. חוה מלכה גולב (החייטת)
12. מלכה דעם סודאש

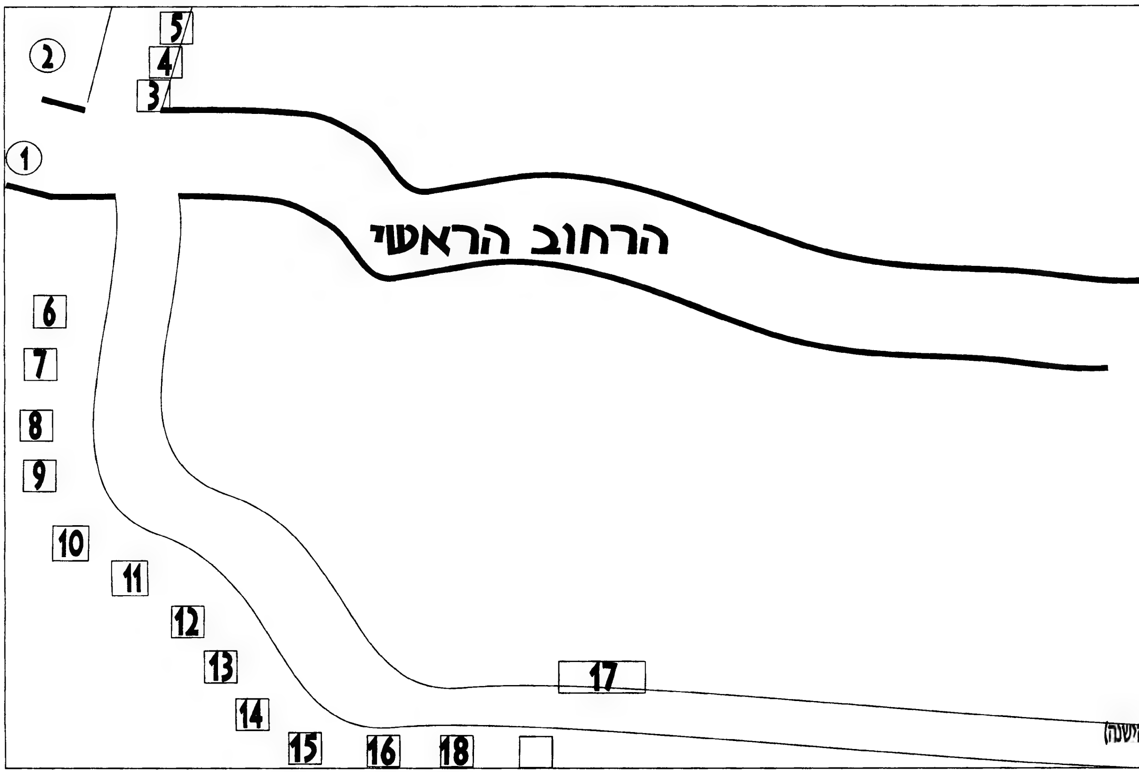

Bilke


הרחוב הראשי
הדרך לבית שמואל הייסלר
ככר השוק
1. בנין פרניץ
2. דוכנים
3. בית סנדר אנגרמן - מאפיה
4. בית מאיר קאהן - מסעדה
5. שדה גדול ומגרש כדורגל
6. בית בתיה באלאבן (המיילדת)
N
מפת בילקה - ככר השוק


1. בית פרינץ
2. הכנסיה הגדולה (הטומאה)
3. בית יהושע קליין - מסעדה
4. בית פאוול ווייס
5. בית חיים אייזיק רוזנבאום
6. בית זאב ברוין
7. בית אפרים הייסלר
8. בית שמעלקע מענגלוביץ
9. בית אייזיק קוזיס
10. בית אהרן יאקובוביץ (דער בעדער)
11. בית פרץ + דוד מענגלוביץ
N
דרך לדוהא
תחנת הרכבת
מפת בילקה - הרחוב הראשי היורד לתחנת הרכבת


בילקה שלי
Bilke



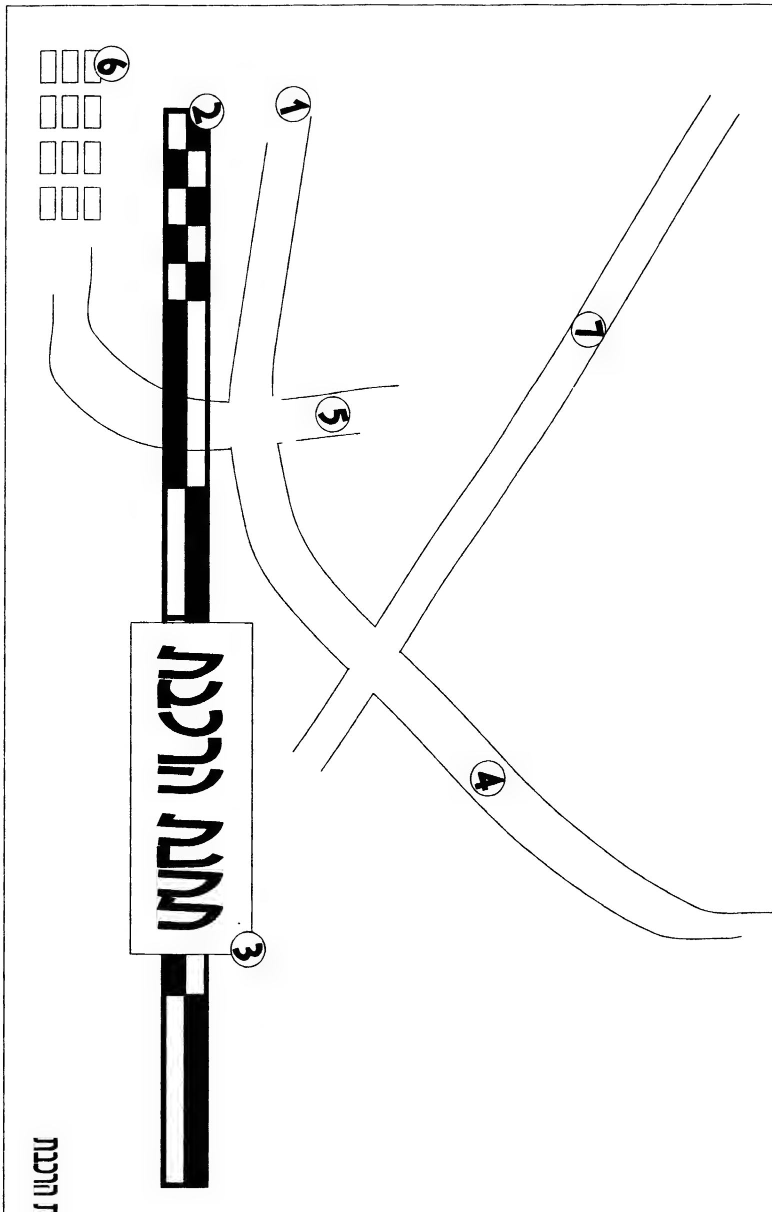


1. הכניסה לבילקה מצד אורשאווא
2. הדרך לאוסי וילניצה
3. בית נוח מכלוביץ
4. בית מנחם חיים דווידוביץ (שלמה)
5. די הולנדרקה
6. יעקב גדלוביץ
7. בית מנדל רייז
8. בית שמעון ברוין
9. בנין המשטרה
10. בית הדאור
11. לאה המיילדת
12. בית לייב הערש
13. בית פישל הרשקוביץ
14. בית שלום זעליג דער מילנער
15. חיים אייזיק פרידמן הנגר
16. בית לייב מערמלשטיין (בי״ח לויי״ש)
17. בית מוניש
18. בית ר׳ יעקב וויינגערטן

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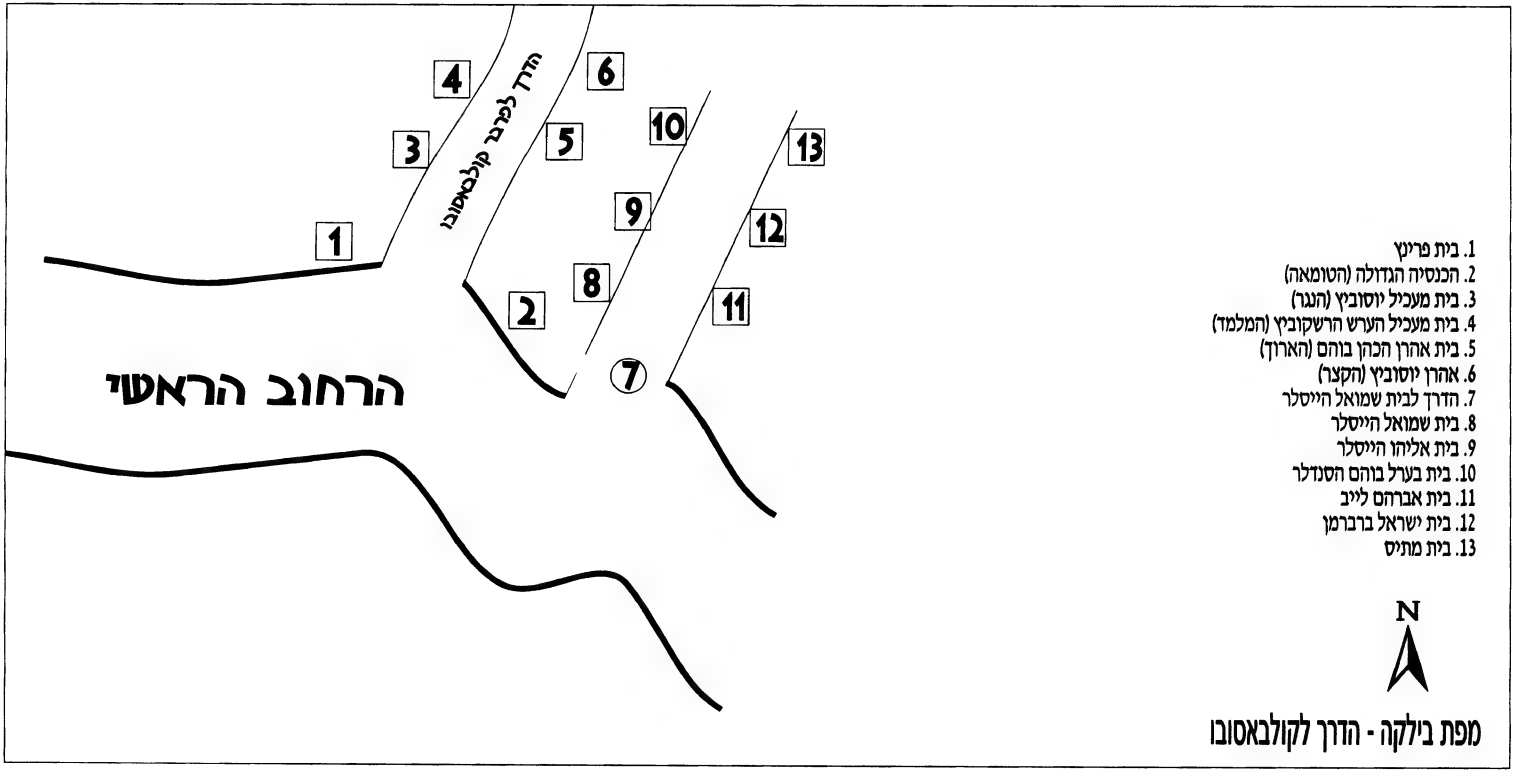
מפת בילקה - הדרך האחורית, (הדרך הראשית הישנה)





מפת בילקה - הסביבה של תחנת הרכבת


Bilke


הרחוב הראשי
הדרך לכפר קולבאסובו
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1. בית פרינץ
2. הכנסיה הגדולה (הטומאה)
3. בית מעכיל יוסוביץ (הנגר)
4. בית מעכיל הערש הרשקוביץ (המלמד)
5. בית אהרן הכהן בוהם (הארוך)
6. אהרן יוסוביץ (הקצר)
7. הדרך לבית שמואל הייסלר
8. בית שמואל הייסלר
9. בית אליהו הייסלר
10. בית בערל בוהם הסנדלר
11. בית אברהם לייב
12. בית ישראל ברברמן
13. בית מתיס
N
מפת בילקה - הדרך לקולבאסובו



אנציקלופדיה של גלויות

כרך סביעי

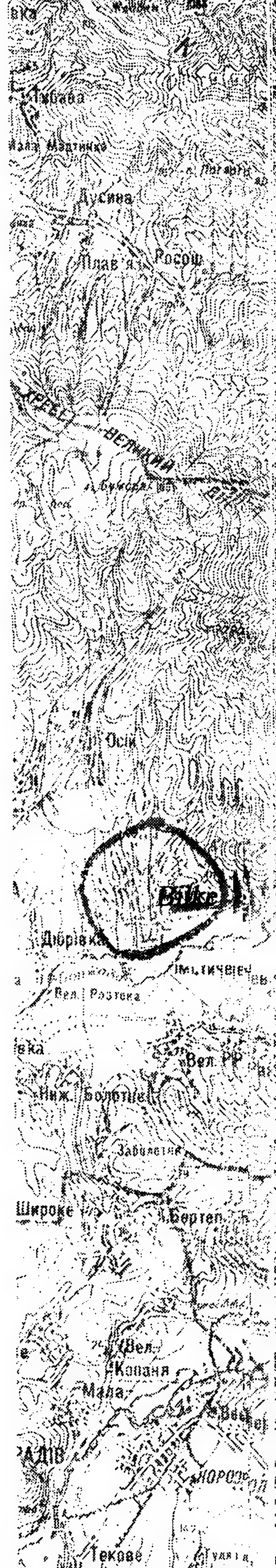
קארפאטורוס

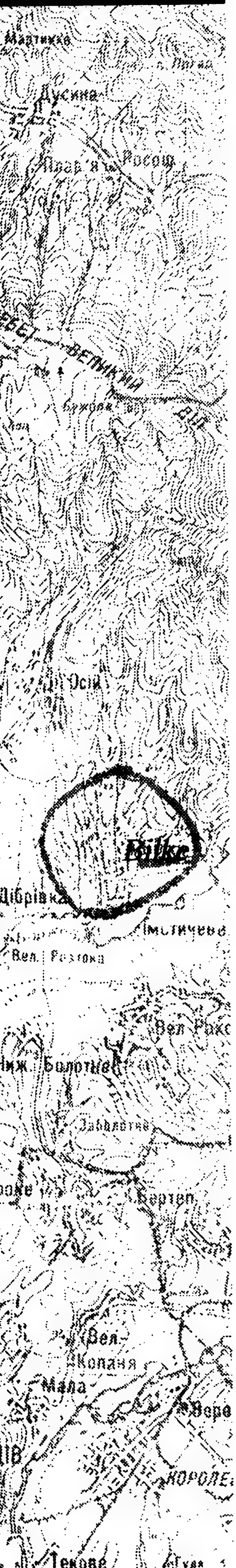
הרב שבתי ליפשיץ בשנת תרכ״ה נתמנה לדומ״ץ בק״ק וולגיצה, ובשנת תרס״ז — לראבד״ק אירשאווה. חיבר את הספרים „ברית אבות״, „פדיון נפש״, „סגולות ישראל״, הגהות על שמירת הנפש, „קול תורה״, „תפארת יעקב״. נזכר בשו״ת „אבני צדק״, „מחנה חיים״, „מהרש״ם״, „פרי השדה״, „דעת תורה״, „שדה חמד״, „אמרי יושר״.

סדרת ספרי קודש שנכתבו ע״י הרב שבתי ליפשיץ זצ״ל
הדיין באורשאווא והסביבה
הסבא של פעריל ליפשיץ דאפט אשת הרב יהושע דאפט
מבילקה הי״ד

LIPSCHUTZ, SHABBETAI BEN JACOB ISAAC (1845–1929), rabbi, kabbalist, and author. Lipschutz was born in Rohatyn, Galicia, and from 1907 served as a rabbi in Bereg-Ilosva (now Irshava, Sub-Carpathian Ruthenia, U.S.S.R.). He wrote *Berit Avot* (also entitled *Sharvit ha-Zahav he-Hadash*), on the laws of circumcision (1898; with supplement, 1912); *Pidyon Nefesh* (also entitled *Sha'arei Pedut*), on the redemption of the firstborn (1899); *Segullot Yisrael* (also entitled *Sefer ha-Hayyim*) on healing by sympathetic treatment (1905); a second edition together with Sussman Sofer's *Even Segullah* (1908); notes on the *Shemirat ha-Nefesh* (1872) of Israel Mattathias Auerbach (1901); *Kol Todah*, a commentary on the Book of Esther (1884 and 1888); *Tiferet Ya'akov*, homilies on the Pentateuch (1912); *Sha'arei Rahamim*, a commentary on Ephraim Zalman Margalioth's *Sha'arei Efrayim* (1932); and *Likkutei Shoshannim* (also entitled *Sefer ha-Eshel*), on various halakhic matters (1949). A number of his works have remained unpublished.

The various "Sifrei Kodesh" - holy books authored by Rabbi Shabbetai Lipschitz
Blessed be the memory of the righteous and blessed be his memory. The "Dayan" - Judge of Irshava. The grandfather of Mrs. Pearl Lipschitz - Doft, the wife of Rabbi Yehoshua Doft, May G-d take revenge for their deaths.






בעזרת הבורא יתברך שמו קראתי את ספרי בשם

ילקוט אברהם

סמ״ק ראצפערט במדינות אונגארן.

תרצ״א

Bernát Meisels Buchdruckerei, Mukačevo

השער הפנימי של הספר ״ילקוט אברהם״ שחובר על ידי הרב אברהם ליפשיץ זצ״ל בן הרב הגאון הצדיק ר׳ שבתאי ליפשיץ זצ״ל. הספר יצא לאור בשנת תרצ״א - 1931 במונקאטש. המחבר הוא אביה של מרת פערל ליפשיץ - דאפט הי״ד, אשת השוחט מבילקה. ר׳ יהושע דאפט זצ״ל הי״ד.

The front page of the book "Yalkut Avraham" by Rabbi Abraham Lipschitz of Bilke, the son of the great Rabbi and Tzakik Rabbi Shabbtai Lipschitz, the "Dayan" - Judge of Irshava and vicinity.
The book was published in 1931 in Mukacevo. The author is the father of Mrs. Pearl Lipschitz-Doft, the wife of reb Yehoshua Doft, the Shochet of Bilke, May the Almighty take revenge for their deaths.

Mikor, honnan, hányan?

Íme a lista:

V. 14.	Nyíregyháza	3200
V. 14.	Munkács	3169
V. 16.	Kassa	[illegible]
V. 16.	Beregszász	3818
V. 16.	Máramarossziget	3007
V. 16.	Munkács	3629
V. 16.	Kassa	3629
V. 17.	Kassa	3352
V. 17.	Ungvár	3455
V. 17.	Ökörmező	3052
V. 17.	Munkács	3306
V. 18.	Máramarossziget	3248
V. 18.	Beregszász	3569
V. 18.	Sátoraljaújhely	[illegible]
V. 18.	Munkács	3025
V. 19.	Felsővisó	3032
V. 19.	Mátészalka	3299
V. 19.	Szatmárnémeti	3000
V. 19.	Munkács	3222
V. 20.	Máramarossziget	3104
[illegible]	Nagyszőlős	3458
V. 20.	Munkács	3026
V. 21.	Felsővisó	3013
V. 21.	Nyíregyháza	3274
V. 21.	Sátoraljaújhely	3290
V. 21.	Munkács	2861
V. 22.	Máramarossziget	3490
V. 22.	Ungvár	3335
V. 22.	Szatmárnémeti	3300
V. 22.	Mátészalka	3298
V. 23.	Felsővisó	3023
V. 23.	Nyíregyháza	3272
V. 23.	Munkács	3269
V. 23.	Nagyvárad	3110
V. 24.	Beregszász	2602
V. 24.	Kassa	[illegible]
V. 24.	Huszt	3328
V. 24.	Munkács	3080
V. 25.	Ungvár	3334
V. 25.	Nagyvárad	3148
V. 25.	Kolozsvár	3130
V. 25.	Aknaszlatina	3317
V. 25.	Felsővisó	3006
V. 26.	Huszt	3249
V. 26.	Szatmárnémeti	3336
V. 27.	Sátoraljaújhely	3325
V. 27.	Nagyszőllős	3415
V. 27.	Nyíregyháza	2708
V. 27.	Ungvár	2988
V. 27.	Marosvásárhely	3183
V. 28.	Técső	2208
V. 28.	Dés	3150
V. 28.	Nagyvárad	[illegible]
V. 29.	Beregszász	860
[illegible]	[illegible]	[illegible]
V. 29.	Kolozsvár	3417
[illegible]	Szatmárnémeti	3306
[illegible]	[illegible]	[illegible]
[illegible]	Kisvárda	3475
V. 30.	Marosvásárhely	3203
V. 30.	Nagyvárad	3187
V. 30.	Szatmárnémeti	3300
V. 31.	Ungvár	3036
V. 31.	Kolozsvár	3270
V. 31.	Nagybánya	3073
V. 31.	Szilágysomlyó	3106
VI. 1.	Mátészalka	3299

VI. 1.	Kisvárda	3421
VI. 1.	Nagyvárad	3059
VI. 1.	Szatmárnémeti	2615
VI. 2.	Huszt	2396
VI. 2.	Beszterce	3106
VI. 2.	Kolozsvár	3100
VI. 3.	Nagyszőllős	2967
VI. 3.	Kassa	2499
VI. 3.	Nagyvárad	2972
VI. 3.	Szilágysomlyó	3161
VI. 4.	Szászrégen	3149
VI. 4.	Sátoraljaújhely	2567
VI. 5.	Nagyvárad	2527
VI. 5.	Mátészalka	3100
VI. 5.	Nyíregyháza	2253
VI. 5.	Nagybánya	2844
VI. 6.	Huszt	1852
VI. 6.	Dés	3160
VI. 6.	Beszterce	2875
VI. 6.	Szilágysomlyó	1584
VI. 8.	Dés	1364
VI. 8.	Kolozsvár	[illegible]
VI. 8.	Marosvásárhely	1163
VI. 9.	Kolozsvár	1447
VI. 11.	Maklár	2794
VI. 12.	Diósgyőr	2675
VI. 12.	Balassagyarmat	2810
VI. 12.	Diósgyőr	2941
VI. 12.	Érsekújvár	2899
VI. 12.	Diósgyőr	3051
VI. 13.	Hatvan	2961
VI. 13.	Komárom	2790
VI. 13.	Salgótarján	2310
VI. 13.	Miskolc-Diósgyőr	3968
VI. 13.	Balassagyarmat	1867
VI. 15.	Léva	2678
VI. 15.	Miskolc	2829
VI. 15.	Érsekújvár	1980
VI. 16.	Győr	2985
VI. 16.	Komárom	2673
VI. 16.	Dunaszerdahely	2969
VI. 25.	Debrecen	2286
VI. 26.	Szeged	3199
VI. 27.	Debrecen	3842
VI. 27.	Kecskemét	2642
VI. 27.	Nagyvárad	2819
VI. 27.	Békéscsaba	3118
VI. 28.	Bácsalmás	2737
VI. 29.	Kecskemét	790
VI. 29.	Szolnok	2038
VI. 29.	Debrecen	3026
VII. 5.	Sárvár	3105
VII. 5.	Szombathely	3103
VII. 6.	Kaposvár	3050
VII. 6.	Pécs	3100
VII. 6.	Kaposvár	2066
VII. 7.	Sopron	3077
VII. 7.	Pápa	2793
VII. 7.	Paks	[illegible]
VII. 7.	Monor	[illegible]
[illegible]	[illegible]	[illegible]
VII. 7.	Sárvár	[illegible]
VII. 8.	Pécs	2523
VII. 8.	Óbuda	2997
VII. 9.	Monor	3065
VII. 9.	Óbuda	3072
VII. 9.	Budakalász	3072
VII. 9.	Monor	3079
VII. 9.	Békásmegyer	1924
VII. 20.	Rákoscsaba	[illegible]

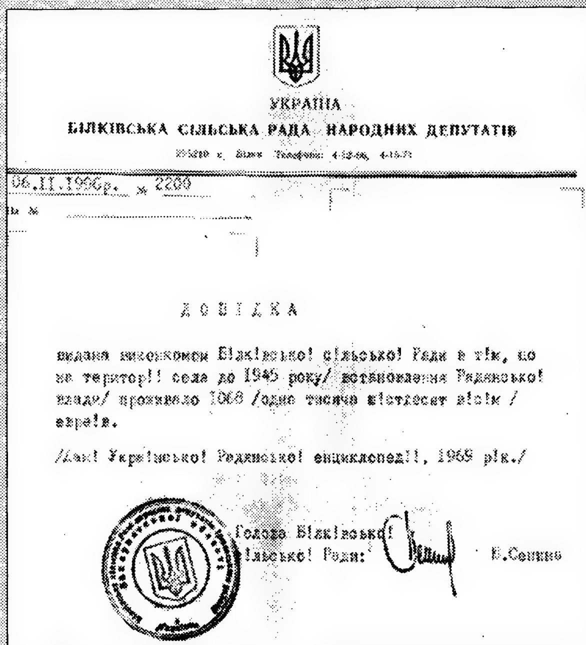
Összesen: 137 vonat, 401 439 ember!

רשימת הטרנספורטים לאושויץ בשנת 1944
ביניהם הטרנספורטים שיצאו מגטו בערעהובו
בו היו תושבי בילקה





שונות - 1005


УКРАЇНА
БІЛКІВСЬКА СІЛЬСЬКА РАДА НАРОДНИХ ДЕПУТАТІВ

06.11.1996р. № 2200

ДОВІДКА

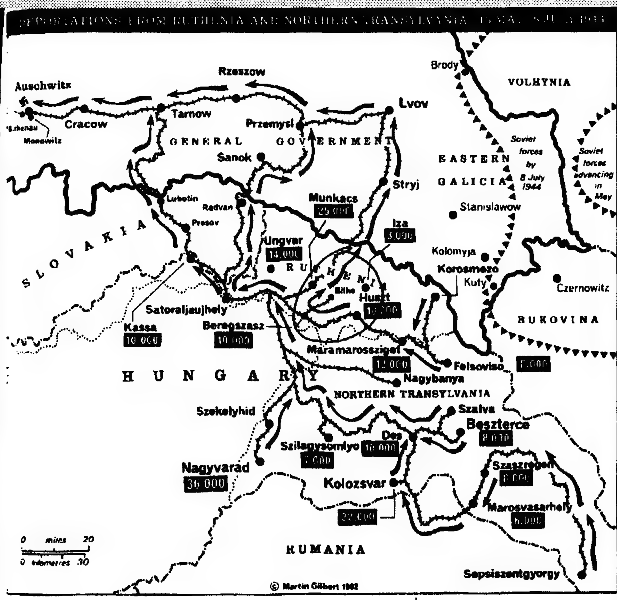
видана виконкомом Б!лк!всько! с!льсько! Ради в т!м, що на територ!! села до 1945 року/ встановлення Радянсько! влади/ проживало 1068 /одна тисяча ш!стдесят в!с!м / євре!в.

/Дан! Укра!нсько! Радянсько! енциклопед!!, 1969 р!к./

Голова Б!лк!всько! с!льсько! Ради: Ю.Сенина

תרגום מאוקראינית:
חברי המועצה של הכפר בילקה
6 בנובמבר 1996 מסמך מספר 2200
אישור
המועצה המקומית בכפר בילקה מאשרת כי בכפר בילקה התגוררו לפני שנת 1945, 1068 יהודים.
הנתונים לקוחים מהאנציקלופדיה 1969
יו"ר המועצה של בילקה
י, סנינה

Translation from Ukraine
6th of November 1996 Document No. 2200
CONFIRMATION
The local municipality of the village of Bilke wishes to inform that prior to the year 1945, 1068 Jews resided in Bilke. these facts were taken from the 1969 enciclopedia
The Bilker municipality
chairman
Y. Cenina

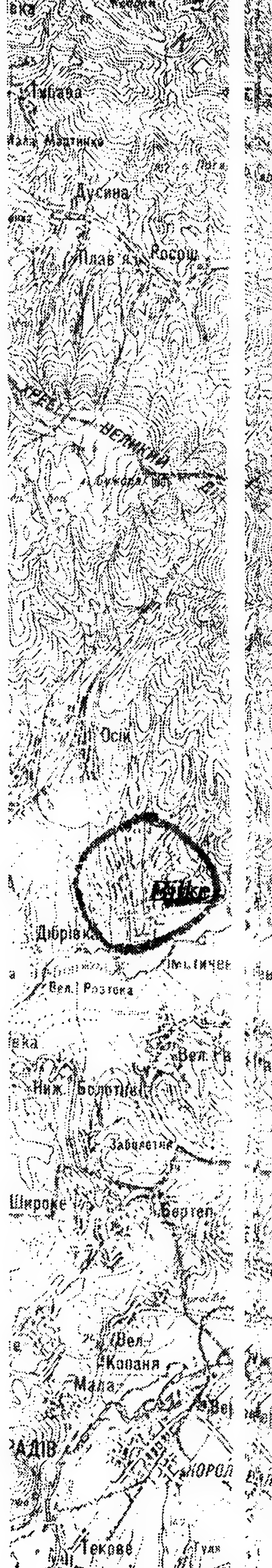


…he deportation of Hungarian Jews to …uschwitz had begun on 15 May 1944 from …astern Hungary

Also starting on May 15. …ws were deported from two of the areas …nnexed in 1938 and 1940, Ruthenia and …orthern Transylvania where the …umber of victims exceeded 250,000 in just …nder eight weeks. The maps show some of …ese deaths and give an indication of the …peed, scale and effectiveness of the Nazi …lan; a plan put into operation more than …ur and a half years after the German …vasion of Poland.

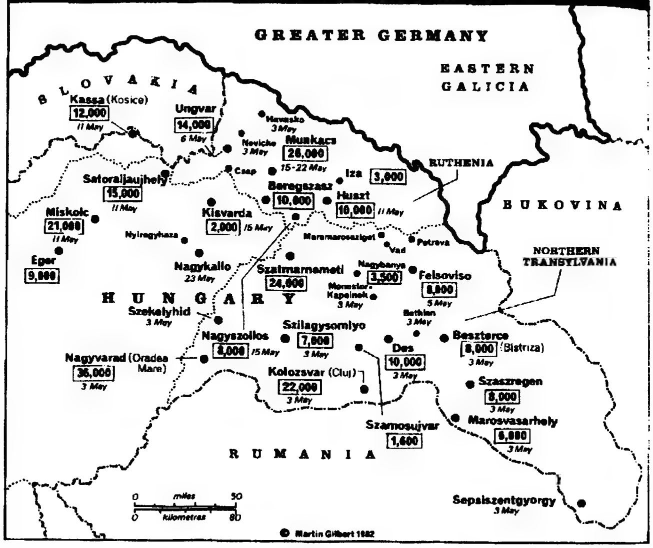
Each deportation train bore the deceptive …scription 'German worker-resettlers'. Up …100 people were forced into each wagon. …ike the earlier French, Dutch, Belgian and …reek deportees, they were allowed only a single bucket of water and a single waste bucket to each wagon. Hundreds died during the journey. Many committed suicide or were driven insane by confinement and fear. Others were killed or robbed whenever the train had to stop for traffic control.

רוסיה הקארפטית בתקופת השואה. בעיגול רואים את בילקה. החיצים מסמנים את דרכי הגירוש למחנה אושוויץ.





JEWS ASSEMBLED FOR DEPORTATION, 16 APRIL



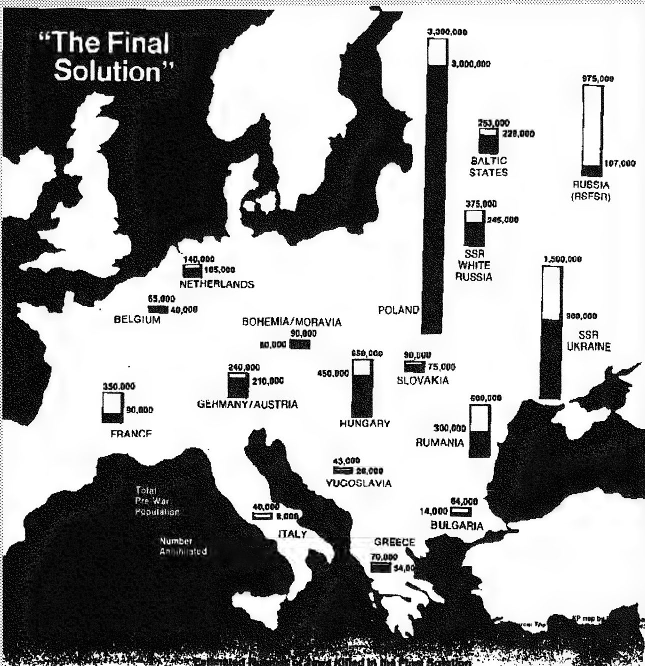
Beginning on 15 April 1944, tens of thousands of Hungarian Jews were forced to leave their homes, and to move into specially designated ghetto areas. The map above shows some of these ghettos, with the approximate numbers held in them.

On entering each Hungarian town or village, one Gestapo method was to seize several leading citizens, and then threaten to kill them unless the community agreed to a punitive ransom. In this way, the Jews of the town were impoverished overnight, without even the money to buy railway tickets. The ransom exercise also made the SS seem plausible: they had said they would release the hostages as soon as the money was paid, and they had kept their word. When the SS then said: 'we have orders to put you in brick factories and timber yards *and no harm will come to you*', it could be believed. 'Quite soon', the SS told those who had been thus confined, 'you will go east to help with the harvest.'

On 15 May 1944 .he deportations to Auschwitz began. By mid June a total of 289,357 Jews had been deported to Auschwitz from Ruthenia and northern Transylvania

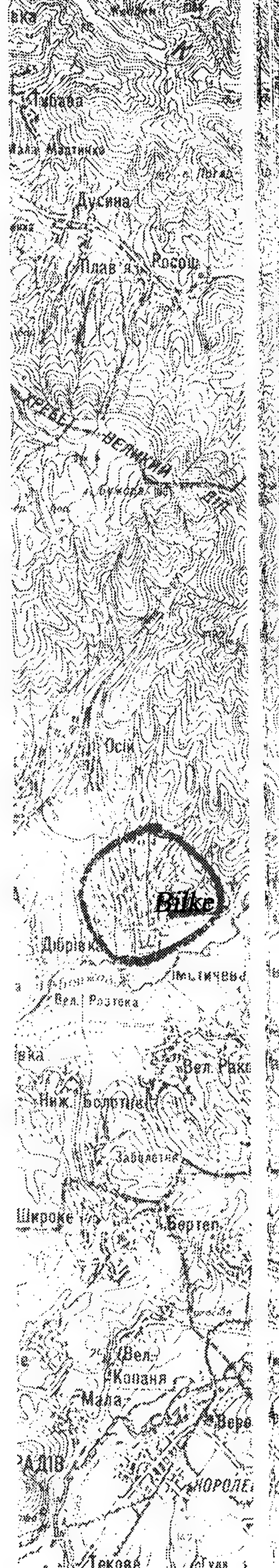
The map gives the approximate number of Jews known to have been deported to Auschwitz and then gassed there, from 63 towns and villages in eastern Hungary. The places shown here amount to no more than half of the towns and villages in this region alone from which Jews were deported.

מפת רוסיה הקארפטית

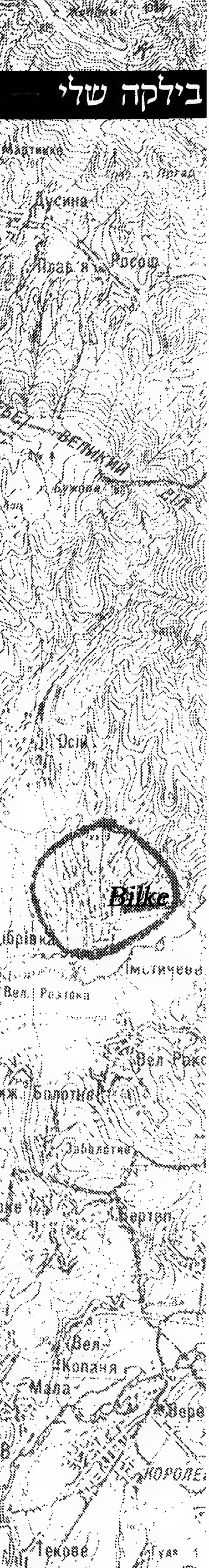


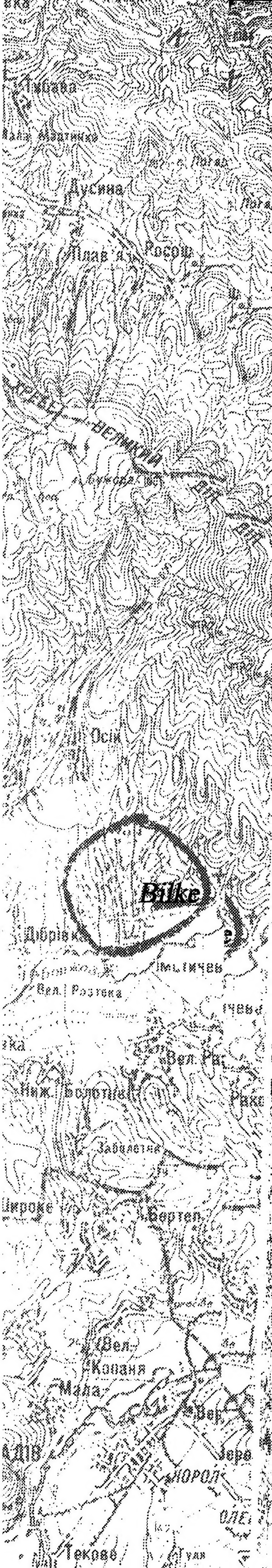
COUNTRY	ESTIMATED PRE-FINAL SOLUTION POPULATION	ESTIMATED JEWISH POPULATION ANNIHILATED Number	Percent	COUNTRY	ESTIMATED PRE-FINAL SOLUTION POPULATION	ESTIMATED JEWISH POPULATION ANNIHILATED Number	Percent
Poland	3,300,000	3,000,000	90	Yugoslavia	43,000	26,000	60
Baltic countries	253,000	228,000	90	Rumania	600,000	300,000	50
Germany/Austria	240,000	210,000	90	Norway	1,800	900	50
Bohemia/Moravia	90,000	80,000	89	France	350,000	90,000	26
Slovakia	90,000	75,000	83	Bulgaria	64,000	14,000	22
Greece	70,000	54,000	77	Italy	40,000	8,000	20
The Netherlands	140,000	105,000	75	Luxembourg	5,000	1,000	20
Hungary	650,000	450,000	70	Russia (RSFSR)*	975,000	107,000	11
SSR White Russia	375,000	245,000	65	Denmark	8,000	—	—
SSR Ukraine*	1,500,000	900,000	60	Finland	2,000	—	—
Belgium	65,000	40,000	60	Total	8,861,800	5,933,900	67

מצב יהודי אירופה. מספר היהודים לפני השואה לפי ארצות, ומספר הנספים לפי ארצות.



בילקה שלי


Дусина
Росош
Осій
Bilke
Імстичево
Вел. Розтока
Болотне
Вертеп
Вел.
Копаня
Мала
Текове


Дусина
Росош
Осій
Bilke
Дубрівка
Широке
Вел.
Копаня
Мала